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THE

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THE METROPOLITAN TABERNACLE AS A MISSIONARY CENTRE.

BY THE EDITOR-IN-CHIEF.

On the southeast side of the Thames, in London, stands a great church building, for more than thirty years linked with the name of Charles Haddon Spurgeon. The church organization which finds there a home is not only foremost among Baptists, but is, in a certain sense, "*mater et caput omnium ecclesiarum, urbis et orbis.*"

"See," said God to Moses, "that thou make all things according to the pattern shewed thee in the mount." This principle has been at the basis of the construction and conduct of this noble enterprise. The providence of God, having brought me into intimate personal contact with the Metropolitan Tabernacle during a period of eight months, rare opportunity has been given for the study of the interior workings of this colossal organization; and it is both duty and privilege to give to the Christian public, somewhat more completely than has ever yet appeared in print, an outline of its autonomy and autocracy, its theoretical and practical administration, its spiritual machinery and world-wide usefulness.

Comprehensively speaking, this brotherhood of disciples, over which C. H. Spurgeon so long presided, is not so much a church as a radiating centre for all city evangelization, public philanthropy, and home and foreign missions. The methods here pursued are so simple yet so complete, so concentrated and yet so comprehensive, so uniform and yet so multiform, so convergent and yet so far-reaching, that they provide and present in some sort a pattern or model for the organization and administration of church life in other parts of the world, and especially in great cities. The basis of the success here attained is laid in principles so scriptural and spiritual, that it challenges instead of defying imitation, and suggests possible reasons for the failure, elsewhere so common.

The church-membership now embraces nearly six thousand, a fact which is the more remarkable, since the drift of the better classes of population has for years been away from the vicinity of the Tabernacle toward the more

delightful and healthful residential suburbs. The most conspicuous feature of this great church is not, however, its numerical force, but the prominence here given for forty years to the preaching of the pure Gospel of Christ, and to the advocacy and illustration of a simple and apostolic form of worship and Christian life. There is noticeable also an absence of all attempt at worldly art. There is no magnifying of the æsthetic accessories ; the only beauty cultivated is the beauty of holiness.

The building is almost excessively, though not repulsively, plain ; there has certainly been no constructing of ornament, and but little ornamenting of construction. The main objects in view have evidently been commodiousness, convenience, and comfort. The building has been so planned that every one in the vast audience may both see and hear the preacher, and probably no other building in the world combines such large accommodations with such freedom from acoustic defects. When all available sittings are occupied, in the aisles as well as pews, five thousand persons may be seated ; and on a few occasions it is said that more than seven thousand have been crowded into the house.

The area or ground floor furnishes the main seating capacity, but two galleries run entirely around, elliptical in effect, and very convenient and capacious. A portion of the lower gallery, extending forward, provides the platform for the preacher. The actual point where the speaker stands is near to one of the foci of the ellipse formed by the gallery front, and is therefore the best point from which to be well heard. Immediately below this is the baptistery platform, elevated about four feet, and extending still further toward the centre of the area ; and here on ordinary occasions are seated children from the orphanage and elderly women from the almshouses, those whose hearing is imperfect, etc.

Mr. Spurgeon's great law in preaching was to combine simplicity with evangelicity. He believed thoroughly in the inexhaustible beauty and power of the old Gospel, when its native Divine attractiveness and effectiveness are unhindered by the vain trimmings and trappings of this world ; and he honestly and persistently sought to make every sermon not only a means of edification to saints, but of conversion to sinners. Lest anything should divert attention from Christ as the centre of the message, and God as the centre of worship, he gave no encouragement to organ or choir, and the vast assemblage has always been led by a precentor. The service opens with prayer and song ; the Scripture reading and exposition are followed by another hymn and prayer, and the benediction immediately succeeds the sermon. So great was Mr. Spurgeon's dependence on the power of the simple Word, accompanied by the Holy Spirit, that he was not wont to hold "after meetings," except for prayer ; nor did he use the methods so common with modern evangelists of "bringing hearers to an immediate decision." Yet, to the honor of God be it noted that the *average accession of members* for the last thirty-eight years has been *three hundred and ninety per year*, and in 1874 and 1875 exceeded five hundred.

No presentation of the Metropolitan Tabernacle and its work could be complete without indicating both the departments of activity and the apparatus by which it is carried on. The building itself is very large, embracing twenty or more rooms, large and small, the main space being occupied by the great assembly hall. Back of this are some twelve rooms: four of these are in the uppermost story, and mainly used for storage; on the middle floor is the pastor's study or vestry, with rooms for the deacons' and elders' courts, which together constitute a communicating suite, available for pastor's receptions, etc. From the hall leading from the elder's room to the deacon's room a door opens to the pulpit platform. Below this story and on the level of the baptistery are the secretaries' offices, robing rooms for candidates for baptism, etc., and the ladies' room; and in the basement, which extends beneath the entire building, are found the large Sunday-school room, the lecture-room, with capacity for about eight hundred persons, and other apartments for all the numerous and various purposes made necessary by such a Christian household.

There is scarce a room among all these that is not sanctified by multiplied forms of service. In the elders' room meets a Bible class of young women; in the secretaries' office are kept church records, lists of members, pewholders, etc.; and here communion tickets and pew tickets are distributed. In the ladies' room meet the Ladies' Benevolent Society, Loan Tract Society, orphanage, working, colportage, clothing, and Dorcas societies, and here adult Bible class and prayer services are conducted. In another room assemble a men's Bible class and Mother's Working Meeting. In the lecture-room a Sabbath afternoon preaching service and a Thursday evening prayer-meeting are held. Near by, the Tract Society has its repository, whence to three hundred homes every week go forth visitors with loan tracts, to be collected and redistributed when the week expires. This building is also a centre for other forms of Christian service—the Flower Mission, Evangelistic Association, Bands of Hope, Total Abstinence Society, Benevolent Society, etc.

Immediately back of the Tabernacle is the college building, with large library, conference hall for five hundred, lecture-rooms, president's offices, etc. Here are the "common room," where the body of the departed pastor was first laid after its arrival from Mentone, the colporteurs' room and bookstore, whence eighty distributers go forth to disseminate Christian literature, etc.

As to the college itself, the aim is to train up a generation of preachers and pastors who hold and teach the precious old truths of the blessed Word; and the main support of this institution, with its seventy or more students, is found in the voluntary offerings, for the gathering of which some sixty boxes are placed in and about the church building. These offerings average from forty to sixty pounds sterling each Lord's day.

Much care is taken as to the choice of students. Applicants are divided into three classes: First, the accepted; secondly, the rejected; and

thirdly, the doubtful, whose cases are to be considered and decided more carefully. Each applicant sends his photograph, recommendations from pastor and others, with evidence that he has already been successfully engaged in work for souls ; and, if there be further question about him, he is invited to a personal interview, his travelling expenses and entertainment being provided, so that the college authorities may make his acquaintance. If found worthy and needy, his food, clothing, text-books, and lodging in some home round about, will be furnished, so far and so long as he requires ; and the homes of students are visited each quarter by an elder, who thus keeps track of the student's personal life. The average time spent in the college is three years, but the students are set at work for Christ meanwhile, and many of them act as pastors in mission halls and chapels, while others go out to preach as occasion and opportunity offer. Having often had occasion to address theological students in American seminaries, I have never found among an equal number so many intelligent, earnest, and consecrated men. At least four evangelists are employed and paid by the Pastor's College, and above eight hundred students have been trained here.

The Sunday-schools of the Tabernacle enroll about twelve hundred members, and the classes meet both in the Tabernacle building and college building, but all under one superintendent. Linked on to the Tabernacle are not a few chapels and missions, such as the Richmond Street Mission ; Haddon Hall, with its full complement of Sabbath preaching, Sunday-school and week-night services ; Surrey Grove Chapel, Surrey Garden's Memorial Hall, Almshouse meetings, and the Sunday-school, and evangelistic services and like meetings at the Orphanage. Converts gathered at these halls join the Tabernacle.

Some forty officers—elders and deacons—with the pastors, have constituted the governing and directing force of this Metropolitan Tabernacle, the elders having charge of the spiritual interests, and the deacons mostly of the temporalities, but both working unitedly to secure efficiency in all things. The method of election has been very simple ; the pastor has been wont to nominate to each body additional members ; and if there were no dissent, these names were reported for the confirmatory vote of the church at large. Then the right hand of fellowship was extended by the pastor, and prayer offered, without laying on of hands, to which Mr. Spurgeon was opposed. Superintendents of the Sunday-school were likewise commonly nominated by Mr. Spurgeon, who thus became the real and proper head of the entire administration. Three elders are set apart to special spiritual oversight, and are so employed by the church, as also are two most competent secretaries, who give up their time to the management of its clerical and business affairs. Two families act as caretakers, one of them living in the college, the other in the Jubilee House adjoining the Tabernacle, and built in Mr. Spurgeon's jubilee year, 1884, from offerings given in commemoration of his fiftieth birthday.

Rev. James A. Spurgeon, although himself having a large and influential chapel in West Croydon, has long been associate pastor with his now deceased brother, and remains the actual and capable head of this great church and its various institutions. He is a man of marked ability and singular fitness for his great administrative trust; and Colgate University has just honored him with the degree of Doctor of Divinity, as also Olivet College has voted him the first Doctorate of Laws ever given in its history. What the Tabernacle, the Pastor's College, and the Orphanage would have done without Doctor James Spurgeon at this crisis it is difficult to say. We may all bless God that so strong a hand was on the helm in such troublous times.

The brief statement here given suffices to show that the Tabernacle is a great missionary centre. First there is the constant and faithful preaching of the Gospel to vast audiences on the Lord's day and during the week. The prayer-meeting on Monday nights is often attended by upward of two thousand people; the Thursday night's preaching service by as many more; and these, with the Lord's day, make the aggregate audience weekly not far from seven or eight thousand different people, of whom one seventh are strangers from every quarter, who from this great centre carry to their distant homes the report of what they hear. In this great house of worship is thus repeated every week some such influence as that exerted by Pentecost, through those who, temporarily dwelling at Jerusalem, went back to every nation under heaven to bear the good tidings. This vast outreach of the Gospel there preached constitutes the Tabernacle a great centre of missions. Moreover, the continued publication of Mr. Spurgeon's sermons, week by week, at a penny each, their translation into twenty-five living tongues, and their perusal by hundreds of thousands constitutes a second distinct branch of missionary influence.

Then there is the dispersion of the members in every direction for the evangelization of the city, for in this church perhaps a larger proportion of Christian workers may be found than in any other church in Christendom; and here is a third form of mission work. The college, including the present body of students, is training or has sent forth nearly a thousand young men, to engage in either home or foreign missionary work, and they are scattered throughout the world, and this constitutes a fourth branch of missionary influence traceable to this central stock. The Evangelistic Association, which supplies temporary or permanent evangelistic labor to churches and communities in need of such help; the Colportage Association, sending out Bibles and religious books in every direction; the Tract Loan Society, visiting families every week and leaving tracts; the Sunday-schools of the Tabernacle and its connected missions, with their thousands of youth; the various other societies for aiding mothers, poor ministers, orphans; the Total Abstinence Society, and Band of Hope and Flower Mission—these are but a part of this many-branching tree of life. The Stockwell Orphanage has now over four hundred inmates, and has sent out more than one

thousand children, and is a missionary centre in itself. Beside these, there are private forms and methods of benefaction, in visiting and relieving the poor, the sick, and the outcast, good works whose history has never yet been written, because the data have never been supplied ; and all these must be included before a true conception is formed of the multitudinous ramifications which proceed from this one centre of spiritual force and impulse.

Mr. Spurgeon was not known peculiarly as an advocate of foreign missions ; but the Gospel he preached was so full of the spirit of missions that it kindled zeal in many hearts which impelled them to take up work among the heathen ; and Hudson Taylor's recruits always love to come to the Monday evening prayer service to say their farewells and get, as from a mother, a parting blessing before leaving for China's inland regions.

No reference has yet been made to that famous "Book Fund," whose special manager—shall we not say *mother ?*—was and is the beloved wife of the departed pastor, and of which we need to write a separate paper, if justice is to be done to this noble work. In 1890 £836 sterling (upward of $4000) were spent in books and sermons donated to various parties in home and foreign lands. No one but God knows how many private contributions of money, love, sympathy, and prayer go forth from this congregation every day ; and the gap that would be made not only in the metropolis of the world, but in the world itself, if this church should cease to be, only God can measure. The fact is, the members of this great church and Pastor's College, like the Moravian Brethren, are trained to expect work for God as a necessary part of Christian life ; and when the pastor lays his hand on a man or woman, and appoints such to a certain post of responsibility, he feels sure the appointment will be accepted and the workers will do their best.

It will be seen that Charles H. Spurgeon occupied a throne and wielded a sceptre the like of which the world furnishes nowhere else. Yet he was a leader rather than an autocrat. He was so highly esteemed and dearly loved, and such was the confidence reposed in his piety and judgment, that there was conceded to him almost unlimited and undisputed control ; but he was a fine example, how safe it is to be guided by a single will, when that will is itself guided by knowledge and love. An archbishop of the Anglican Church is credited with saying that Spurgeon was "the most influential ecclesiastic in the world ;" but if he was an absolute monarch inside of his church realm, it is safe to say that he never abused the sceptre held by his hands. He said jocosely to me, that if you want a thing done you must do it yourself, and that the best possible committee is a committee of three, two of whose members are sick or out of town !

Nothing impressed me during months of labor here more than the atmosphere of prayer pervading the entire institution. Not only all day Sunday, but all through the week, there is scarce half a day not more or less occupied with religious services of some sort, and at almost all hours the voice of prayer may be heard ; and when, at Florence, an American

visitor asked Spurgeon the secret of his success, his quiet, humble, reverent, truthful answer was, "I have a people who pray much for me."

Never have I seen a people so willing, generous, considerate, affectionate, nor an activity so widespread and universal; never a church so primitive and apostolic. Beyond baptism by immersion, there is nothing which might not be common to the most devout evangelical believers everywhere. If anything could be suggested as an improvement in the administration of this church—any change which would make it seem nearer the apostolic pattern, it would be to throw all pews absolutely open to all comers and trust to voluntary offerings for the support of the minister and the supply of current expenses. This matter has been considered, but many fear that "free pews" would be appropriated by so many now attending other places of worship that non-churchgoers would be practically excluded, and such think that a moderate rental secures a more miscellaneous attendance. Upon this I prefer not to retreat from opinions long held, that the only right and best way is God's way, and that there is no foundation in the Acts of the Apostles for any pew-sale or pew-rental. Yet fairness compels me to concede and to confess that strangers have always a cordial welcome and do feel at home, and that the "atmosphere" of the Tabernacle repels no one and makes no worshipper conscious of restraint or constraint.

At the time of Mr. Spurgeon's decease, in January last, it was prophesied by many that the whole church, like a sheaf whose bond is removed, would fall apart; but up to this time the audiences continue as large as ever, and there is no decline of interest apparent; while the contributions for current expenses and the offerings for benevolent work have rather increased than diminished—a practical proof that when the Gospel is faithfully preached and the Christian life is sedulously cultivated, there is created an *esprit du corps* that remains as a permanent bond of union and is the abiding secret of vitality and activity, even when so great a preacher and pastor is forever withdrawn.

To conclude, if it be asked what is the secret of the success attained in this church, which makes it pre-eminent perhaps above all others, it seems to me that this secret lies mainly in two things: First, that there has never been anything countenanced here but the simple preaching of the Gospel, unheralded by sensational announcements and advertisements, and unmixed with worldly leaven; and, secondly, that from the first there has been set up and held up here the simplest, purest type of apostolic worship. Hindrances either to the Gospel's power or the Spirit's working have been practically reduced to a minimum. No needless rites or ceremonies have here surrounded the administration of ordinances and sacraments. Beyond the decency and decorum of the service of worship, art has no place, and there is nothing to interfere with the exaltation of the Lord alone in the eyes of all men, in His house.

Why may not all that is essential in this church life be repeated in any

part of the world? The same uplifting of Christ, the same magnifying of the Spirit, the same zeal for simplicity of worship and fervency in prayer, the same adherence to a biblical pattern of church order and conduct, with the same renunciation of mere worldly art and attractions, might in any of the centres of Christendom give us other churches which, like the Metropolitan Tabernacle, should be at once witnesses to the power of the truth and centres of all missionary operations at home and abroad.

Charles H. Spurgeon being dead yet speaketh. A monument more lasting than brass and more precious than gold stands to his memory in the heart of the world's metropolis, and lifts high the flaming light of a testimony that flashes its beams over the entire civilized globe. May many other churches find in the Metropolitan Tabernacle the suggestion and the impulse of a nobler career of service, and, like it, send forth into dark and desert regions beyond both living rays of truth and living streams of grace!

THE SAMOAN MISSION OF THE LONDON MISSIONARY SOCIETY.

BY REV. J. E. NEWELL, D.D., MANCHESTER, ENG.

The Samoan Mission is the link of connection between the two great divisions of the South Pacific—Eastern and Western Polynesia. It was the first link of a chain which now embraces all the principal islands and groups of Western Polynesia, and connects them with the vast island of New Guinea.

The man who first carried the Gospel to the Samoan Islands lost his life while engaged in the work of introducing Christian teachers to the New Hebrides. As the Tahitian teachers taken by Williams and Barff carried the torch of life to Samoa, so the Samoans in turn went forth to Western Polynesia—to the New Hebrides, the Loyalty Islands, New Caledonia, and the Isle of Pines. And now Christian teachers from both Eastern and Western Polynesia are united in one grand crusade against the powers of darkness in New Guinea.

Having witnessed the transforming power of the Gospel in his own group, and seen it take root in the Hervey Islands—the principal island of which (Rarotonga) John Williams himself discovered—that man of daring and heroic enterprises conceived the idea of taking the good news of God's love to the Samoans living in islands lying from fourteen to eighteen hundred miles distant. How his ship, the *Messenger of Peace*, was built and launched; how those bold pioneers—Williams and Barff—crossed that trackess waste of ocean, and how in August, 1830, they landed in Samoa and located those first eight Tahitian teachers, John Williams himself has told us.

The jubilee of that event was celebrated by the Samoans during the

year in which the writer of this sketch began his work among that interesting and lovable people.

With what thrilling interest did one just entering on his work listen to native reminiscences of that event!

Standing on the spot where John Williams first landed, an old man—one of the first Samoan Christians—recalled the portly presence of the missionary; the grateful and courteous way in which he had received the food which the kindly, hospitable Samoans had taken to the strangers; above all, that first giving of thanks to the Father of all mercies as "*Uiliamu*" took the food presented to them.

Again, an ever-memorable speech was that made at another of those jubilee meetings by one who had been a priest of that olden time. A priest, and therefore according to the very remarkable belief of the Samoans an incarnation, or at least a representative of the unseen God to men. Said he: "I was supposed to possess supernatural power, and men were ever afraid of me; and yet I was in my own personal relation to the God even as others. I could provoke the wrath of the deity, and I must propitiate him even as others must. I had a beloved sister who was sick unto death. When naught availed for her recovery, and hope was well-nigh gone, I determined to make a propitiatory sacrifice." And so he had taken the bamboo knife and severed the third finger at the joint from his left hand; and when that did not avail he took off the next, the little finger. Then the sister recovered!

With what a sympathetic thrill one witnessed that old man tottering on the verge of the grave, as he raised his left hand in confirmation of that beautiful story of self-sacrificing love.

Appropriately enough most of the speeches given during that interesting series of meetings were from native missionaries, who had gone forth in the fervor of their self-consecration to preach God's glad news to perishing men in other islands; for Samoa was ever a missionary church. Natives from Samoa were employed in introducing the Gospel into Savage Island, and into the Tokelan, the Ellice, and Gilbert Islands (those south of the Equator), and some of these natives were there to tell how the Gospel was the power of God unto salvation, not only to the Samoans, but also to peoples whom Samoans considered to be much more degraded than themselves. Some, too, who had labored in the islands in Western Polynesia, already mentioned, were present to tell of sorrows and privations endured for the Gospel's sake in the West.

Before John Williams went that last fatal voyage to the New Hebrides he had the joy of seeing the establishment of the Samoan Mission. In 1836 six British missionaries arrived in Samoa. One of the six, the Rev. A. W. Murray—in many ways the most successful and remarkable of the six—has recently passed away. He was the historian of the Samoan Mission, and has well told the story of the forty years subsequent to his arrival in Samoa.

Two or three features of the work of the mission during that period are all that can be touched upon : 1. The education of a native ministry. 2. Bible translation. 3. The extension of the mission by native agency.

1. An event of deep importance to the mission was the establishment of the Malua Institution for the training of native pastors and teachers. This institution was established in September, 1844, by the late Revs. Charles Hardie and the late Dr. George Turner. Mr. Hardie's place was subsequently filled by the late Rev. Henry Nisbet, LL.D. While recognizing the extraordinary talents of the latter, especially as the author of valuable commentaries in Samoan on several books of the Bible, and as seen in the multifarious work of the institution, there can be no doubt that the honor of having created one of the most efficient of mission institutions is mainly due to Dr. Turner.

To have laid the foundation of such a training institution so securely and so wisely, that for all essentials there should be nothing hereafter to undo or to modify ; to have solved the problem of how to educate the native Christian without robbing him of the faith of his heart ; of how to Christianize without Anglicizing the native, was largely the work of Dr. Turner. Under him it was proved that a South Sea college could be reared on the lines of the communal life of a Polynesian village. The Malua Institution is, in fact, such a village consisting of some twenty-six "families." The heads of each household are the married student and his wife, whose position in the institution entitle them to the dignity. With these young unmarried men are placed, and each family receives a member of the Boys' Boarders' Class.

There are at present in the institution 108 students, of whom 56 are married, and boy boarders to the number of 26. Reckoning all three classes as students for whom the institution has provided education since the college was established, exclusive of those who are still under training, there have been 940 students for the native ministry, 589 women (wives of students), and 307 boy boarders, making an aggregate of 1836 who have passed through the institution.

The students cultivate the food necessary for their own support and that of those dependent upon them. As this can be done in such a country without much labor, it allows ample time for the strictly educational part of a student's training.

Certainly the training needed by a native pastor or missionary is unique. Every pastor in Samoa must be also village schoolmaster, and for that normal training is needed. To meet that need a normal school has been established. The villages in Samoa are small, and there is very little of the wealth we reckon by money to pay for skilled labor in the erection of village churches, and the pastor who can direct such work is greatly valued ; hence an important part of his training as a student must be industrial.

And what a pastor needs, that a missionary in an isolated outstation in

the Ellice or Gilbert group needs still more. The fact that our village churches and our outstations are locally independent of outside help is proof of the training of the pastor. The native village church may be rude and simple in construction, but at least it was built by the people themselves, and mission funds have in no case been used in erecting it.

With regard to that singular feature of the college—the Boys' Boarders' Class—it is noticeable that our most successful pastors in Samoa and the most efficient missionaries in the outstations and in New Guinea are those who first entered the institution as boys, and who afterward returned for a further four years' course as theological students.

And with reference to the association in *families* of peoples as dissimilar as Samoans and Gilbert Islanders, it may be safely affirmed that nothing but Christianity could have made such a thing not only possible, but entirely satisfactory in experience.

2. The Samoans possess an excellent version of the Bible. The present edition is the result of more than thirty years' study of the Samoan language, and is as faithful to the original as it is idiomatic and pure in the vernacular. Both as to knowledge of the original and for Samoan scholarship the Rev. George Pratt (now of Sydney, N. S. W.) has been *facile princeps;* but the work is the result of the combined knowledge of the whole of the mission staff.

The New Testament was first printed in 1847, and at the close of 1855 the Old Testament was completed. Ten thousand copies of the Bible were sold at cost price to the Samoans in six years, and each edition of the great Book has been successively paid for by the people.

3. By means of native Samoan missionaries alone sixteen islands to the northwest of Samoa have been evangelized. These islands are in the Tokelau and Ellice groups, together with five islands in the Gilbert group.

The first step in this extension of the Samoan Mission was taken in 1865, when native missionaries were located in the Ellice group. The way in which the mission was led to take the Word of God to those islands forms, perhaps, the most romantic story of modern missions; the result, however, is all that can now be referred to.

So far as statistics can give that result, we have the fact that 11,000 adherents have been added to the mission; and of these 1916 are professing Christians. The children in Sunday and day schools number 2268. The people of each island support their own pastor, and for this purpose contribute an average of over $2000. In addition to this, they have built their own churches and pastors' houses, and sent to the foreign missionary fund the sum of something like £300 sterling annually.

Since 1883 the Samoans have joined the rest of their Polynesian brethren in the work of evangelizing New Guinea. There are thirteen Samoan native missionaries with their wives in New Guinea, all of them are in heathen districts, and are making full proof of their ministry.

The London Missionary Society keeps up a staff of seven English mis-

sionaries in Samoa, and two lady missionaries have been recently added to the number for the work of female education.

The statistics for 1890 show that there are in the whole of the Samoan Mission (Samoa and outstations) 204 native ordained pastors, 173 native preachers ; the adherents of the London Missionary Society number 36,459 (out of a population of 46,000) ; church-members, 7943 ; Sunday and day scholars, 11,827. The average annual contributions for the past ten years have been £2010 sterling, of which a little more than half was given for the support of the native pastors, and the rest was contributed to the funds of the London Missionary Society.

Apart from statistics, the present condition of the Samoan Church is causing grave anxiety. While *numerically* as strong as ever, there is only too much reason to fear that there is more formalism and less life than at any previous period of the church. There is a manifest tendency to escape the dominion of the motives which operated even ten years ago to quicken conscience and arouse to spiritual activity. It is probable that a large proportion of professing Christians have passed from the dominion of spiritual impulse to the formal and lethargic condition which was so disastrous to the Post-Apostolic Church ; and yet there is a core of earnest Christian life in the church. Some of the older pastors and many of the Christians in the church are manifestly alive to the dangers and perils of this age of transition. Especially in this connection it is right to mention the Christian heroism of a truly noble band of men and women who have gone forth from the institution to service for Christ in the high places of the field.

Never in the history of the mission have there been better and more efficient native missionaries than those who in recent years have gone to New Guinea ; and it seems as if yet again it would be seen that the missionary zeal of the native church, while it can only come as the expression of the loyalty and love of living Christians to their Divine Master, may also be the salvation of the church at large.

As John Williams himself felt, Samoa is only the first link of a chain ; and the chain is not yet complete. The islands of the South Pacific have been connected with New Guinea as John Williams prayed they might be ; but in the South Seas itself, the largest and most populous of all the South Sea Islands is still entirely heathen. The great Solomon group is still almost untouched by the Gospel. Can it be that Papua itself is to be the chief agent in the evangelization of that portion of the race to be found in the Solomon Islands ? However that may be, we ought not in our missionary forward movements to forget our older missions, but " hold fast that which we have that no man take our crown." As it was when the *Messenger of Peace* first landed native teachers in Samoa, so is it still. God has owned these natives as pioneers of the Gospel, but the vessels that take them and the men that train them and lead them will still for some time to come be European.

NATIVE INSTRUMENTALITY IN FOREIGN MISSIONS.

BY REV. A. BUNKER, D.D., TOUNGOO, BURMA.

Modern missions have now largely passed their formative stage, and are calling for new or modified methods. As Paul was the model missionary, we do well to study his methods for our own guidance. In this study we find that there were two stages in his work—the formative stage and the organizing stage. In his early missionary life he wrought alone or with some chosen companion, preaching from place to place when able to travel. When converts had been gathered he changed his method, and went about organizing and confirming the churches and appointing pastors. He called into the work native helpers who had been instructed by him, and ordained them in the churches. He also commissioned them, as in the case of Timothy, to do the same work he had done. He thus laid upon the converts he had gathered the work he had formerly carried.

In this example set us by Paul we find a guide in our missionary enterprise. With us the first stage has been passed in many missions. Countries, nations, and tribes have been explored ; written languages learned ; the unwritten, in many cases, learned and reduced to writing ; the Bible translated into many tongues ; other useful books prepared ; mission plant gathered, and a vast amount of preliminary work completed.

The Gospel message has been proclaimed far and wide, and native converts gathered in many missions by the hundreds and thousands. The calls for men and money are pressing and incessant, and missionary societies are having increased difficulty to find how to meet these calls.

The development of a native instrumentality on the mission fields is one way of meeting these demands, and asks for our consideration.

It is manifest that on many mission fields work has reached that stage where it must be done by native agency or not at all. It then becomes all important to know how best to develop that instrumentality.

It will be readily seen that such a development will not decrease the necessity of sending missionaries from Christian to heathen lands. In fact, this demand has been, and is likely to be always in excess of the supply. The necessity of prayer for laborers in the harvest is not likely to pass away. When home churches have done what they can for foreign work, there will still remain a vast deal of work uncompleted, which must be done by native workers, if done at all.

In this stage of mission progress there is an increasing call for peculiar gifts in missionaries. In preliminary and pioneer work among the heathen, men of the highest ability have been required. They were men knowing no fear save the fear of God—men of resources, indefatigable, invincible in Christ.

In the second stage of missionary progress men of no less distinguished ability, though perhaps of a different kind are demanded. The work

needs men of large executive and organizing ability, who can multiply themselves in the native workers whom they find gathered to their hand; men apt to teach, and full of zeal, faith, and the Holy Ghost, like the heroes of the past.

The saying that men of small talent are good enough for the heathen, while those of large endowments are too valuable to be sent abroad, the future is likely to reverse. The mighty works of the Lord are yet to be wrought largely among the Gentiles who know not God, and who are as the sand of the sea-shore for number; and if so, there is to be scope for the activity of the great men of God in the future.

One reason why great importance should be given to the formation of a native ministry, is that the character of foreign mission work is better fitted to native than foreign talent. It requires long experience and much humility for a missionary to learn all he can from the natives in order to enable him to get down to the every-day life and thought of the heathen, and it is only in that low place that he can do his best work and reach the common people. It is often said that few churches in Christian lands really reach the masses. The reason of this does not come within the scope of this paper, but the missionary knows well that he can reach the heathen only as he comes into close touch with them. He cannot deal with them at arm's length. Moreover, he finds himself hedged about, as with a wall, by his ignorance of the language, manners, and customs of the people, and especially of their modes of thought. Through this wall he must work his way, requiring time and much patient labor. His own habits of life, thought, and sometimes even dress must be changed to accomplish his object. The native workers, however, have inherited this knowledge from their birth, and are at once in that place where they can best reach their countrymen after they themselves have found the truth. Best of all, they are in full and intelligent sympathy with their needs. Again, these workers can be more easily lifted into higher thought and life, and equipped for missionary work, than the foreign missionary can learn to adapt himself to these new conditions in which he finds himself. He can reach his native helper much more easily than he can the masses about him, and thus instead of one, if he has the talent and grace, he becomes many, multiplying himself in the native converts under his instruction.

This will go a long way in solving the question of how to meet these calls for help from mission fields. This brings us directly to the question before us—namely, how best to train up a native instrumentality on mission fields.

Doubtless one of the most important means at our disposal for this purpose is the training school. This raises the question of mission schools, much discussed in our day. It is a wide question, and must be settled largely by individual missions on local grounds. In general, however, mission schools have their use as well as abuse. In countries where the

government is willing to aid schools, passing prescribed standards in examination, and where mission funds are small and the people poor, there is great temptation to secularize the school in order to retain the pupils under mission influence on the one hand, and to secure the government aid on the other. This is a very insidious temptation, and without doubt has led astray some missionaries and societies even. This temptation should be resisted most strenuously. It should be the aim to leave to the secular powers as much as possible all secular instruction. The preaching of the Gospel is pre-eminently the work of the missionary ; but he sometimes finds the necessity of schools laid upon him, and it must not be forgotten that there are many ways of proclaiming the Gospel message. Even Paul had a school in his own hired house for two years.

It may be necessary, in training a body of native helpers, to establish even high schools and colleges, as well as theological seminaries, but such calls should be most carefully studied before being acceded to. We say it *may be necessary*, but only so, as such schools can be used in training a native instrumentality for mission work. If it is not possible to bend all school work in this direction, be it in primary or higher schools, then the sooner one drops secular instruction and reverts to direct missionary work, the better it will be for the cause of Christ.

Schools, then, which can be controlled in the direction of raising up trained native workers, are a powerful means to the end in view. Here the pupils are constantly under the eye and influence of the missionary, and having been brought to believe in Christ with a saving faith, are in the very best conditions to be prepared for the work before them.

In such school work there is the largest scope for the missionary talent. It has been said that " the method is the man." It is emphatically true that native converts will take very readily the stamp of their much-loved teachers, too readily copying their faults. How often can they be picked out as belonging to this or that known missionary by their mannerisms even, which they have copied from their teachers ; but all-important will be the missionary's ability to impart zeal and enthusiasm to his pupils. He needs not only great faith, but Divine enthusiasm for souls, like Jesus and His servant Paul.

A second important method of instruction is *by example.*

If there is any place where an example of Christian living is required, it is in that of the missionary teacher. As an evangelist he indeed needs to live the Christ-life daily, or his teachings are lifeless ; but as a teacher who must impress his own character and individuality on the learner, he, above all others, needs to live the Christ-life. It has been said that the heathen need not so much men and money as the Christ-life lived before them as an example. " The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Experienced missionaries know very well how sharp-eyed the native converts are, when they have learned to compare Christian living with God's Word.

Not only in daily living will example be powerful, but in work also. The missionary must not only teach his pupils to work, but show them how by his own example. He must lead them in teaching from house to house, and from town to town, and in exploring and opening new fields. He must show them what patient endurance means. We have a beautiful type of this kind of teaching in our Lord's training of His disciples, as He travelled and taught and wrought His mighty works before them. Often the missionary is called in like manner to lead a band of native workers, which frequently involves the mission of healing as well, as with Christ. Here is an almost unlimited field for practical training.

A third means for the development of a native ministry, and not the least, is found, first, in impressing upon the converts the fact that the duty of evangelizing the heathen about them is theirs, and not the work of the missionary alone ; and, secondly, in laying upon them the *responsibility* of that duty. The missionary will be often pained to find that the converts are inclined to put him in the place of Christ ; that they are seeking how they may please him rather than their Redeemer. They seem to regard the building up of the kingdom of Christ as belonging to their missionary, while they are at most only helpers. This is a great mistake in instruction, if allowed to continue. The missionary should impress upon his people, at all times, that this work is *theirs*, and that he is their helper only. They must realize, if possible, that the Divine commission comes to them directly, and not through man. In order to this end, all possible responsibility must be thrown upon them as they are able to bear it. It has been said justly that a wise missionary will never do what a native can do. It will often be easier for him to perform the work himself than to teach the native worker how to do it, yet for the sake of the end in view this rule is safe to follow. It is true that he may need to "keep his hands on the lines," but he can do so "out of sight." He may, if he has tact, lead and not seem to lead. These are the best leaders of men, and the missionary cannot cultivate this talent too highly.

There has been too little of this putting of responsibility on the native Christians, and too much interference with the churches among them in past time. One can easily see how this comes about. After much labor and anxiety some are led to Christ. How dear these first converts become to the weary worker, and how solicitous he is for their spiritual welfare ! He is too apt to judge them from his own standard and try to raise them to it ; but it is better to imitate Paul, and leave the native converts largely to work out their own salvation. To *try* is to *learn*. Fail ? Yes, they will make mistakes, but leave them to the guidance of the Holy Spirit to learn by their failures, as the children of God have done in all ages, but always with wise care and help when needed.

Just here comes in the question of self-help. It has been the custom of most missionaries to pay a stipulated stipend to native preachers and others. This plan, unless carefully guarded, is likely to work weakness in,

instead of being a help to the native worker. One may teach him never so diligently that he is responsible to Christ alone, but so long as he feels that he is dependent on the will of his teacher for his monthly wages, he will with difficulty learn the lesson of dependence on Christ. He is a child, and, like a child, feels obligation to him from whom his support visibly comes. There are many ways of helping native workers and not leading them under obligation to the helper. The practice of standing in the place of helper, instead of principal has, in the hands of the writer, wrought wonders in developing a self-reliant native ministry.

What is said here of individuals is also true of churches. These singly or associated, however, form a wider field for instruction, as they have special duties assigned them by the Head of the Church. One of the first lessons to be taught them is the power of organized effort. Heathenism disorganizes. Christianity reorganizes. Hence the missionary will be obliged to teach the new body of converts everything in church work. He will meet prejudices which it may take years of patient effort to overthrow. He cannot lay his plans to be consummated in a day or year even. Faithful, persistent, patient teaching, while throwing all possible responsibility upon the native churches, to enable them to work out and digest his instruction, will accomplish wonders in time.

Finally, there remains the dignity of the calling of the worker with Christ, and the glorious mission of the Church, to be impressed upon the native mind. Without a due sense of these, no corps of workers is duly equipped for their calling. Here is a call for the highest talent God has bestowed on man. Only Divine wisdom can meet the case. Here the missionary may well pause and tremble, for he is entering the Holy of Holies in his mission as a messenger of God to earth. It is here as nowhere else that the native converts take the stamp of their teacher.

When the native worker has come to realize that the work of the ministry of Christ is the best, the most honorable, and the best paid service on earth, and that the Church is engaged in a warfare with evil and darkness, which will, beyond doubt, result in a most glorious victory ; when he can, by faith, rejoice in the midst of trials, as those who have already won the crown, a fire has been kindled on heathen soil which, by the grace of God, all the powers of darkness cannot put out. What but Divine wisdom can lead the native churches to such faith ! Who but the Holy Spirit can enthuse them with the glory of their mission on earth and reward in heaven, and thus incite them to holy endeavor ! The missionary, however, is the ordained channel of this grace, and only as he has fellowship with Christ, can he do the work laid upon him. Only as the workers in the kingdom of Christ in any land realize their high calling can they do their best work. This is the work for the missionary of the future. Using all means for the development of a corps of native workers in mission fields, by the blessing of the Holy Spirit, we shall see the Gospel proclaimed in all lands, and the kingdom prepared for the enthronement of our Lord.

HOW SHALL THE INTEREST IN OUR MISSIONARY MEETINGS BE INCREASED?

BY MRS. ETHAN CURTIS,* SYRACUSE, N. Y.

In our larger cities are literary clubs, meeting weekly or semi-monthly, for which papers are most carefully prepared; attendance at them is regular, and many now outside are waiting and wishing to become members. Yet our missionary societies, in spite of the large number of women in our church-membership, have discouragingly few at their monthly meetings.

Why this difference? Is America, Italy, or England preferable to the kingdom of heaven? Is the inspiration of Browning superior to that of St. John, or Shakespeare loftier in thought than Moses, Job, Isaiah, or David? Great as are all these, God's direct word to man is greater. Dear is our own country, the land of freedom; precious is Italy, the mother of art; grand is old England, the realm of thought; but the kingdom of heaven, the home of the soul, is better than all other regions.

These literary clubs are fashionable. If we may not make our missionary meetings fashionable, let us at least make them attractive, even if we borrow from our literary friends some of their methods.

First, let us, like them, make our appointments months beforehand, so that work be carefully prepared. Is not the story of our heroic and self-sacrificing missionary ministry worthy of as much study as poetry, literature, and art?

Let the main feature of the meeting be a strong, vigorous, well-prepared paper, or still better, talk. The subject may be the life of some missionary—biography is always interesting and inspiring. The deeds of the heroes of history make us long to be heroic. There was Carey, educated at the shoemaker's bench, yet becoming the finest linguist of India; Judson, a careless, reckless boy, rising to noblest manhood in Christ; Hannington, always human, but always heroic; Paton, working and waiting on the Lord; John Coleridge Patterson, gifted by nature and by race, offering himself to the rudest and roughest people with a supreme joy, because such was the Christ-life; that other martyr of the South Seas, John Williams, brave in death as in life, giving himself always to forsaken souls; the Moffats in South Africa living there a half century for the Lord. One cannot name or number the biographies that will interest an audience if properly prepared. Then there are romances of missions: our own Oregon story; the Jesuit heroism in North America; the Madagascar mission; the New Zealand transformations; such tales make our best magazine stories pale in comparison. Even the degradation of these human brothers of ours and the dire needs of our fellow-men help us to lose self in longings to help others.

Some such paper should be the central point of the meeting, and there

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is no reason why a missionary paper should not have as much grace of language and vigor of thought as the papers in the literary clubs. Never lose unity or "central radiance," as the old artists called it. The old story is told of Leonardo da Vinci, that while painting the Last Supper, he thought how much "the cup" meant to man, and so lavished his love of detail upon that. When the picture was exhibited many called out, "How beautiful is *the cup!*" Next day he painted it over, and replaced it by the plainest piece of pottery, saying, "If in a single beholder's mind the cup distracts attention from the face of the Christ, it should have no place in my picture." Such a principle of art we do well to make our creed in missionary meetings.

Singing brightens and belongs to mission work, but be sure that the songs relate to the subject. One sings with peculiar tenderness, "I am coming to the cross" or "Jesus, lover of my soul," after a paper on Hannington. "My country, 'tis of thee" comes with an accompaniment of heart throbs when the story is Whitman's ride.

Instead of always taking Scripture by chapters, it is well to select passages having special application to the subject. A few words at the opening, with responsive sentences, given to individuals to be recited at appropriate intervals, are often very effective. A few phrases *learned* are better than many chapters read; better to have each member bring home an especial meaning from these Bible words than to have them suggest many and diverting thoughts.

A sacred feature of the meeting is prayer, a knowledge of the needs of the hour expressed with truth and with tenderness, a right attitude of soul helping to right words and thoughts toward God. "Who can make us comprehend the grandeur, the majesty, the might of prayer?" It is the highest worship earth can show; it includes the entire relation between man and God; it contains in itself all the longings of humanity for heaven; it changes aspiration to inspiration; it completes all truth, all sentiment, all knowledge. Let our souls be prayerful, our minds earnest our hearts ardent with good wishes, and prayer, like the mist of the morning, will mount heavenward, because that is its natural pathway. Let us think and feel and long earnestly for this meeting, and prayer will be the simplest, the sweetest, the most sacred portion of the programme. "We do not say prayer; prayer forms within us." Let our souls be wholly absorbed in God's cause, then the prayers of the hour will be a blessing and a benediction.

A *map* is almost essential to every missionary meeting. A simple outline map may be obtained from the missionary rooms. One can mark with pencil the route needful to be traced, and pin small pieces of red paper on for missionary stations. If some one says that it looks as if "geography had a sudden attack of the measles," we must not be afraid of such criticisms; we are sending forth messengers of healing, and there may be appropriateness in such appearance. Mention the boundaries of

the chosen country ; it is well to know the neighbors of any selected portion of the earth. Let some one else give population, that we may know how many hungry, helpless human beings call for us in their awful despair, or are settling into despondency that is worse than despair. Another may give the present material resources of the country, that we may know their outlook for an earthly future, and be stimulated to hasten our slow-moving missionary labors. Shall we allow Japan to grow and gain in everything but the Gospel ? or our own West to unearth gold and silver while the heavens overhead are lead and brass ? Shall we allow the mountain highlander to grow rich in mines and mills while body and soul are starving ? Our missionary countries are not necessarily pauper lands. Some are natural Edens, fragrant with fruit and flower, but morally poisoned by sin. Shall we not seize these riches for the Lord ?

What is the intellectual calibre of heathen peoples ? Look at the literature of the Orient, where man was first made and where the sun first dawns ; some of these are reverent rhapsodies, when man was groping for God with his benighted brain. A sentence may show what they have done and thought, what they are capable of doing. Ages ago were the Vedas written, but still there are sharp wits and sentimental souls in the Orient, and these demand our best and brightest minds to teach them. The Indians of America have spoken many stirring words, well worth recalling. In our Congressional reports is a plea for the Bible from the lips of an Indian as thrilling and as pathetic as Lincoln's funeral oration, and as deserving to be held in memory.

Decorate the meeting-room with the handiwork of these people. Japan has taught pottery to the world. India and Persia and Turkey have almost translated beauty into a beatitude. Religion has been wrought, even by these heathens, in color and harmony exquisite to behold, and rich in suggestions of thought. Can they not also see the beauty of the true faith ? If we are studying Africa, a bit of ivory may mean very much when it is known that the first missionaries in Africa lived upon a pittance, built their church and school without aid from the home society, the tusks of ivory largely paying their expenses ; or when we remember that the dead elephants did more than the living men and women of England toward opening the Dark Continent to the Gospel. Dolls dressed after the fashion of these pagan peoples may help us to know more about them and may teach us something of grace and comfort. An artistic lady once said, "I wish the heathen would send us some missionaries and teach us how to dress."

If we are studying home lands, some of the products of the soil, specimens of the ores, grains, special workmanship of the people, pictures of the scenery, may help. Photography may aid much, as the telescope does with the planets in diminishing distances. The nearer we get to these people in space, the closer our hearts will come to theirs.

Whatever the country, let us have its *flag*. It is easily made from the

dictionary illustrations. Nothing shows the soul of nationality like that country's banner with its device. Many spiritual meanings may be gained from the national emblem. A Japanese flag was used in a missionary concert. It was just a red circle sewed on a white ground, and cost only a few cents, and was the work of only a few moments. At the close a Japanese told us something of the feeling of his nation for that flag. It preceded all processions, was hung before them on all grand occasions, and signified the rising sun. When he expressed a wish that his country should love the Sun of Righteousness as she loved her flag, keep Christ ever before her, the entire audience was stirred to aid Japan in her noble struggle.

Suppose some one writes a letter, imagining herself in some field at work as a missionary. She can give her life, its longings, its joys, its discouragements, and its blessings. This will help her and her audience to be interested in real missionaries ; perhaps to do something beyond imagination for those whom she is representing.

Suppose some one brings up the objections to missionary work ; a dozen will rise up in answer to them, and they will set some one to studying the real value of missions. Hawthorne found a cabin boy on the wharves reading a commentary on the Bible. He asked why he studied *that* book in *that* place. The boy looked up with a knowing wink as he replied, " Ther's consid'rable her'sy in our place, and I'm studying up fur 'em." Honest doubts have led to the highest knowledge. Was not Thomas the doubter first of all to cry out, " My Lord and my God" ? Strauss published his Life of Christ in 1835, and it looked for a time as if the best of the Bible was to be turned into a myth ; but men greater than he set to work to answer him, and an entire literature arose on the one sinless and sacred life that has been given to humanity. After Strauss, the ministry everywhere took up the subject in pulpit and in press. All these have helped to bring the highest humanity into closer and more vital relations with common humanity until the first and the nineteenth centuries have joined hands in fervor and in faith. Thus doubt has become the stepping-stone to surest belief. This task of expressing doubts upon missions is good work for the women who neither attend the meetings nor give to the cause. Let a discussion follow. Doubtless even the doubter will be convinced. A sluggish spirit on this great subject is most to be feared. The surging waters are pure ; but the stagnant pool gathers poison.

It is good to use the conversational method, even if the questions and answers are all arranged beforehand ; but spontaneity is preferable. The greatest power of the leader is not in imposing silence, but in arousing speech.

Appoint watchmen, heralds, messenger girls, telegraph lads, to bring in the latest news from the field. Delivered during the session and in the regular telegraph form, they will awaken special interest and enthusiasm. Children, coming home from school, will be delighted with some such errand, and will not soon forget the message they have brought.

Vary missionary meetings as much as possible. No garment is so strong as to stand constant wear. No good method is always and everywhere successful. The best thing is for each to expect something new every time. When Joshua Reynolds began portrait painting, he adopted the style of his teacher, and painted all his men with their hats in their hands. It was easier to dispose of hats than of hands. One day he found a subject who had ideas of his own. He wished to wear his hat on the top of his head. The portrait was finished, the original came to claim it, when he found himself possessed of two hats, one on his head, the other in his hand. This cured Sir Joshua forever of fixed and forced attitudes. Repetition may be ridiculous elsewhere than in hats. It is well to find something new each time not only in subject, but in method and manner and in means. Children always call for new things, and we "children of a larger growth" must keep fresh and fervent all the longings of our lives, all the ways of working for the Master, if we would pass the bread of life from soul to soul. Fixed and forced forms are forever fatal to life. Growth is everywhere the law of greatness and of goodness.

These are only hints and suggestions. The use of the inventive powers will add much that will be of vital interest. The attendance in these monthly gatherings might be brought up to the hundreds, instead of standing below the score ; and with a greater interest in the missionary meetings the contributions to missionary work would greatly increase.

JOHANN LUDWIG KRAPF, A PIONEER OF AFRICAN MISSIONS.*

BY REV. F. WILKINSON, LIVERPOOL, ENG.

Johann Ludwig Krapf was born in 1810, near Tübingen. He would have followed farming, the occupation of his father, had not circumstances induced his parents to give him a superior education. During his school course the future explorer revealed himself in a special inclination to geography ; and at fourteen years he expressed a decided wish to be a captain and visit foreign countries. His father was desirous to carry out the boy's wish, if possible, but the cost was found to be beyond the resources of the family, and the idea was relinquished. A novel incident turned young Krapf's thoughts to the work of the missionary. The principal of the school one day read before his scholars a pamphlet on missionary work and the spread of Christianity among the heathen, desiring them afterward to embody the substance of the pamphlet in an essay. Ludwig had never before heard anything of missions, but what he now heard was enough, and he asked himself the question, "Shall I be a missionary, and go to the heathen ?" This thought never left him, and at the age of seventeen he travelled to Basle to offer himself as a mis-

* The present article is based upon the life of Dr. Krapf by W. Claus (in German).

sionary student. The principal of the institution advised him, on account of his youth, to return home for a time, to continue his studies, and to endeavor to grow in the knowledge of Scripture and of his own character, and wait for God's guidance.

The following year found him in the institution at Basle, but the intellectual and spiritual condition of the place did not entirely satisfy his expectations, while the reading of the mystical writings of Madame Guion and Jacob Böhn so unsettled his mind, that he could not with a good conscience remain longer in the institution at the expense of the mission. He laid before the committee the grounds of his decision, and left the institution two years after he entered it. Returning home, he continued his studies, passed the university examination, and finished in 1834 the theological course.

His heart had often turned to the mission house at Basle, especially when his cousin—a namesake—entered the institution, but he determined to enter the ministry at home, arguing that thus he could carry on work similar to that which his cousin would prosecute in non-Christian lands. He accordingly settled at Wolfenhausen, where the neglected condition of his parish and the work he had to do became the means of bringing more vividly to his mind the needs of the heathen world.

He wrote : " The inducements to mission work appeared to me in a new light. In the needs of my congregation I recognized those of non-Christians in a measure that affected me very deeply ; in their sorrow I recognized the wretchedness of the heathen ; the cry for help from my own congregation seemed an echo from heathen lands. The grace which I myself enjoyed, and which I commended to my own people, was, I felt, for the heathen as well, but there might be no one to proclaim it to them. Here, every one may without difficulty find the way of life ; in those lands there may be no one to show the way. Here, in almost every house the Holy Scriptures may be found ; there, the Scriptures are only scantily distributed. This seems to me a powerful incentive to think seriously of missionary work."

An event soon occurred which left him free to follow his inclinations. Some incautious pulpit utterances gave offence to the ecclesiastical authorities, and he was deprived of the living at Wolfenhausen. A few months afterward he once more offered himself for missionary work, stronger in every respect and better equipped for the work. Being willing to go wherever his services were needed, and the Abyssinian Mission requiring another worker, he left for that country in February, 1837, arriving in Alexandria in April, and travelling up the Nile to Cairo, where he had his first glimpse of Africa's greatest curse—the slave trade. In the slave market he found the poor creatures lying on the bare earth, by day fainting in the burning rays of the sun, at night placed in a stable without any covering except, at the most, a few rags around their loins. There they lay —young and old of either sex—to be examined by buyers, like cattle.

This first experience of slavery gave him a new impulse to do his utmost for the spread of the Gospel in Africa, as the most effectual remedy for the miseries of its people. From Suez and Massowa he travelled, with difficulty and danger, to the highlands of Abyssinia, and joined Isenberg and Blumhardt at Adoa, in the hope that their united labors would bring such life into the Abyssinian Church as would make it a missionary church ; but soon after priestly jealousy so worked upon the fears of the ruling prince as to induce him to issue a peremptory order to the missionaries to leave his territory and go to their own land. Repulsed in Northern Abyssinia, Krapf resolved to find his way to Shoa in the south. A sudden illness, however, compelled him to return to Cairo. After a time he made a second attempt to reach Shoa, arriving there in June, 1839, in company with Isenberg, who in a few months returned to Egypt, and left Krapf alone. Notwithstanding the good-will of the king, the work in Shoa was slow and discouraging, and Krapf regarded the neighboring heathen tribe (the Gallas) as offering more hope of successful work than the nominal Christians of Abyssinia.

In 1842 he left Shoa for a short while, partly to meet his future wife in Egypt, and partly to help on their way two new brethren—Mühleisen and Müller—who, he was told, had arrived on the Abyssinian coast. Setting out on foot, after considerable difficulty and suffering from robbery, hunger, and the fatigues of travel, he arrived at his destination only to learn that the missionaries he expected to meet had returned to Egypt. It was thus necessary, apart from his private concerns, to visit Egypt to bring back the two brethren who had fled from the difficulties of their position.

While in Egypt he married Rosine Dietrich, that loving, faithful, and steady helpmeet in the difficulties and dangers of his career. With his wife, Isenberg, and Mühleisen Krapf set out to return to Shoa ; but on arriving at Tajurrah he received the astounding intelligence that the king forbade him to enter his dominions, an act which, like the expulsion from Adoa, was due to priestly interference.

Isenberg and Mühleisen travelled back to Massowa, in order to reach Gondar, while Krapf betook himself, with his wife, to Aden, desirous to get into Gallaland by the south ; but finding this impracticable, he determined to follow his two fellow-laborers, taking with him a number of Ethiopic and Amharic Scriptures, so that he might at least, by the circulation of the Scriptures, do what he could for the spiritual welfare of Abyssinia.

He landed at Massowa, and began the journey to the interior in company with a trading caravan. While passing through the Shoho desert, his wife, who in spite of her state of health had accompanied him, prematurely gave birth to a daughter, having no medical aid, or even the assistance of one of her own sex. The child lived but an hour, yet long enough to be baptized, receiving from its parents the name of Gneba (tears). In the evening they buried the little one at the foot of a tree, the father con-

ducting a funeral service in Amharic. It was only by great effort that Krapf succeeded in obtaining three days rest for the young mother, at the end of which she was obliged to set out again with the caravan.

On reaching the boundary of Tigre, Isenberg and Mühleisen met them with the distressing intelligence that the Prince of Tigre would not allow them to enter his territory. Thus every attempt to establish themselves in Abyssinia was frustrated. The door was closed at Adoa in the north, and at Ankober and Shoa in the south, and Gondar, in the centre of the country, they could not reach. Even then Krapf did not lose heart; his faith rose above present discouragement, as is evident from what he says when writing home:

"Abyssinia will not soon again enjoy the time of grace she has so shamefully slighted. Meanwhile we will not cease to pray for that unfortunate land, especially commending to the Lord the many copies of His precious Word, that He would bless them and make them witnesses of His truth. It is a consolation to us and to dear friends of the mission to know that over eight thousand copies of the Scriptures have found their way into Abyssinia. These will not all be lost or remain without a blessing. . . . Faith speaks thus: Though every mission should disappear in a single day and leave not a trace behind, I would still cleave to mission work with my prayers, my labors, my gifts, with my body and soul; for there is the command of the Lord Jesus Christ, and where that is there is also His promise and His final victory."

Krapf determined to attempt to gain a footing on the East Coast of Africa, in order from there to reach the Gallas, whose language he already understood. With this object in view, he sailed, with his wife, in an Arab vessel from Aden in November, 1843. Strong headwinds and a heavy sea compelled them to return to Aden. In spite of their exertions, the water gained upon them in their leaky boat, and on reaching the entrance to the harbor of Aden the land wind drove back the vessel toward the open ocean. There was indeed a ship's boat, but it could not carry twenty-five persons in a rough sea. Just then a bumboat coming within hearing, Krapf asked its captain to take them on board. This he at first declined to do, and only by promises and threats Krapf at last succeeded in inducing him to take them off the sinking vessel, which in half an hour after they left it sank. Eight days later Krapf sailed again, and after four or five weeks' journey arrived at Takaungu, north of the island of Mombas. He then went on to Zanzibar, and after a favorable reception from the Sultan sailed northward again to fix upon a favorable position for a mission station. As the result of his inquiries and observation he decided upon Mombas.

Scarcely, however, had he begun work at Mombas when he was called to pass through another sorrow, in the loss of his wife. She was attacked with fever, which was the more serious as she was daily expecting to become a mother. A daughter was born, and a renewed attack of fever brought

her very low. In prospect of death, she felt for a time disquieted regarding her spiritual state ; but her husband's words about the grace of God and the completeness of Christ's work had such a consoling effect upon her that she said : " I have obtained grace and mercy from the Lord ; He has looked upon me ; I feel His presence as I have never felt it before." She then prayed for relatives, for the mission, and for East Africa, and for the Sultan, that God would incline his heart to promote the eternal welfare of his subjects. The next day she appeared much better, but the day following much worse, while her husband himself was so weakened by fever as to be obliged to leave the care of her almost entirely to servants. The next day she breathed her last, and on the following morning—Sunday—they buried her, according to her wish, on the mainland in the territory of the Wanika. During the night the little daughter also passed away, and was laid by the mother's side. Krapf, even amid all these trials, writes, in a letter to the secretary of the missionary society : " Tell the committee that in East Africa there is the lonely grave of one member of the mission connected with your society. This is an indication that you have begun the conflict in this part of the world ; and since the conquests of the Church are won over the graves of many of its members, you may be all the more assured that the time has come when you are called to work for the conversion of Africa. Think not of the victims who in this glorious warfare may suffer or fall ; only press forward until East and West Africa are united in Christ."

Recovering strength, he continued his work, occasionally making short journeys from Mombas to the mainland among the Wanika, anxious to establish a mission station among this people, especially to open the way into the interior of Africa—always a prominent idea with him.

In 1846 he had the joy of welcoming as a fellow-laborer Rebmann, who was in one respect the very opposite of Krapf. The latter, restless and energetic, entertained far-reaching plans, and even saw in imagination a chain of mission stations stretching from Mombas to the Niger, and thus connecting East and West Africa ; Rebmann, on the contrary, had determined to settle in one place and work there. In spite of this dissimilarity, they were at once drawn to each other, and Krapf, after two years of loneliness, could well appreciate the presence and help of a fellow-laborer. They decided on Rabbai Mpia, a Wanika village not far from the seacoast, as the mission site. In October of the same year they finished a house so far as to allow of their living in it, and Krapf remarks, " Every true friend of Christ's kingdom must rejoice over this mission, for it is the first step in the way to the heart of Africa. We have secured a position whence the unexplored regions of the interior can be reached and the ancient bulwarks of Satan assailed by the messengers of Christ."

The people, though keenly alive to the material advantage of having Europeans among them, were perfectly indifferent to the truths they taught. They showed themselves inveterate beggars ; the mission house looked like

a shop with a crowd of customers, who, however, had no intention to pay. The missionaries naturally felt a difficulty in dealing with the requests of the people. To give them everything they asked for would increase their avarice, and seem like bribing them to become Christians, while to refuse every request would lead the heathen to conclude that, though the white teachers spoke much of love and self-denial, they did not practise these virtues. Krapf was inclined to be liberal in his gifts, arguing that though the missionary cannot heal the sick and raise the dead, he can at least perform the miracles of love, humility, patience, and self-sacrifice, leading the heathen to say among themselves, "How is it that the missionary submits to so much on our account, and does us so much kindness?"

Like many other missionaries, in the early period of his work he thought it incumbent upon him to spend much time in attacking the beliefs and practices of the people, in consequence of which the simple presentation of Christian truth fell somewhat into the background. Upon this point he says: "I have a conviction that for some time past I have argued too much against the heathen customs and practices of the Wanika, for their abominations excited my indignation; but I ought to preach to them more of the love of Jesus to the lost erring slaves of Satan. I must pity them more, and speak to them more pitifully and sympathizingly." Still some encouraging signs did appear, for one convert was made, who gave evidence that Christian truth was a power in his life; this man, too, was the means of bringing to the missionaries another, who eventually became a true Christian worker among his countrymen.

Krapf was not the man to rest long contented with work at one station. His fixed idea was a chain of stations stretching across Africa, and he attempted several times to penetrate farther into the interior, visiting Usambara, to the southwest, in 1848, and the land of the Wakamba in the following year. In both places he received a friendly welcome from chiefs and people, and everything seemed favorable for the extension of the mission.

Twelve years of unremitting labor in Africa had now passed away, and Krapf thought the time was come to visit Europe for rest and change, and to arouse a greater interest in African missions. During his stay in Europe he secured the promise of three missionaries and three artisans to strengthen the African mission. With the former he hoped to place two stations farther in the interior, and by the aid of the latter to carry out a plan long in contemplation—the establishment of a Christian colony. On his departure from Europe the outlook for the East African Mission was at its brightest. With him were two missionaries, Pfefferle and Dihlmann, and three mechanics. On reaching Aden, Dihlmann, who had scruples about connecting himself with the English Church, remained at Aden. Further, on arriving at Rabbai, Rebmann and Erhardt, who previously had fully agreed to his plans, were found to be opposed to farther extension, without first laying a firm base of operations on the coast. In theory they were

perhaps right, but Krapf thought that a disinclination to encounter hardships had not a little to do with their opposition to his forward movement. There grew up also an unbrotherly estrangement between Rebmann and Erhardt, on the one side, and the three mechanics, on the other, resulting in much trouble to Krapf, who had a difficult task in dealing with both parties. Again, the three artisans and Pfefferle were stricken with fever, of which the latter died after a few weeks' illness; thus trouble after trouble seemed to fall upon Krapf. Yet he wrote to Dr. Barth in June, 1851, the following noble, even prophetic words: "And now let me look backward and forward. In the past what do I see? Scarcely more than the remnant of a defeated army. You know I had the task of strengthening the East African Mission with three missionaries and three handicraftsmen; but where are the missionaries? One remained in London, as he did not consider himself appointed to East Africa; the second remained at Aden, in doubt about the English Church; the third, Pfefferle, died on May 10th of nervous fever, into which the country fever had developed. As to the three mechanics, they are ill of fever, lying between life and death, and instead of being a help to me and to Brothers Rebmann and Erhardt, look to us for help and attention; and yet I stand by my assertion that Africa must be conquered by missionaries; there must be a chain of mission stations between the east and west, though thousands of the combatants fall upon the left hand and ten thousand on the right. . . . From the sanctuary of God a voice says to me, 'Fear not; life comes through death, resurrection through decay, the establishment of Christ's kingdom through the discomfiture of human undertakings Instead of allowing yourself to be discouraged at the defeat of your force, go to work yourself. Do not rely on human help, but on the living God, to whom it is all the same to save by little or much. Do what you can in the strength of God, and leave the result in His hands. Believe, love, fight, be not weary for His name's sake, and you will see the glory of God.'

"Now when I heard this voice I could accompany my departed brother to the grave in the conviction that in spite of this the Lord's work in Africa must and will advance. . . . It does not matter if I fail entirely; the Lord is King, and will carry out His purpose in His own time."

Soon after his coadjutor's death Krapf made a journey to Ukambani, about one hundred miles from Rabbai, to establish a station; but the journey ended disastrously. While travelling in company with a friendly chief, a superior force attacked the chief's party, the chief himself was slain, his followers scattered, and the missionary abandoned by friend and foe. There was nothing left but to retrace his steps, and after much suffering from hunger and thirst, he at last reached one of the villages of the Wakamba completely exhausted. Suspicious that the villagers had designs upon his life, he stole away at night to travel to Yata, but the difficulties of the way—in which he advanced only six miles in three nights—deter-

mined him to return to the Wakamba village and surrender at discretion. "Kill me if you will," he said, "but you must take the consequences." On the other hand, if they allowed him to leave in peace, he promised them a portion of the property he had left behind at Yata. To this they agreed, and after reaching Yata and fulfilling his promise, he returned to the coast with some Wanika, arriving at Rabbai after nine days' travelling, to the joy of his fellow-laborers, who had heard reports of his death. The following year he paid another visit to Usambara ; but war having broken out, he was compelled to return without accomplishing anything toward the settlement of a mission.

And now his health making another visit to Europe necessary, he left in 1853 for his native land, in the following year setting out again for East Africa, taking Abyssinia on his way, to endeavor, by an interview with the king, to revive the mission in that country. On leaving Abyssinia, instead of returning to Egypt *via* the Red Sea, he chose the route by the Nile Valley ; but the journey so told upon his weak health that, on arrival in Egypt, he had to embark for Europe—a return to East Africa was not to be thought of.

Passing over his life in Europe, we now come to his last visit to his old field of labor. Wishing to open up a mission in East Africa, the Methodist Free Churches requested Krapf to accompany their missionaries—Woolner and Wakefield—to Africa, and to assist them in commencing a mission. He consented, and after seeing Wakefield settled at Ribe, the new station (illness had already driven Woolner back to Europe), he returned home, his health not allowing a prolonged stay. Of the new station he remarked : "The station Ribe will in due time celebrate the triumph of the mission in the conversion of the Wanika, though I may be in the grave. The Lord does not allow His Word to return to Him void, although often our own desponding hearts and the unbelieving opponents of missions will say, You are laboring in vain."

With these hopeful words his life as an African missionary came to an end ; he only entered the Dark Continent once more, and that was as interpreter to the British expedition to Abyssinia in 1867, though even then ill-health compelled him to leave the army before the expedition had reached its destination.

From this time onward he passed a quietly active life in taking his Oriental manuscripts through the press, and in unostentatious efforts for the spiritual good of others. Africa was still dear to him ; he had the joy of hearing from time to time of the progress of missions in that continent, and especially that the work he began in East Africa had not proved unfruitful.

The closing scene came on November 26th, 1881. In the afternoon of that day Krapf said to a friend : "I am so penetrated by the feeling of the nearness of the Lord's coming that I cannot describe it. He is indeed near ; oh ! we ought to redeem the time, and hold ourselves in

readiness, that we may be able to say with a good conscience, 'Yea, come, Lord Jesus.' It will be glorious when our Saviour appears as a conqueror and His enemies have become His footstool. Then shall we both be permitted to see that our work for the Lord has not been in vain." He spent the evening until 9 o'clock in correcting proofs, and then, after family prayer, visited his sick wife, leaving her with the words, "Good-night, dear mamma; the dear Saviour be thy pillow, thy canopy, and thy night-watch." Then with a loving "good-night" to his daughter, he retired to his room and, as was his custom, locked the door. Not appearing at his usual hour in the morning, his daughter called him, but receiving no answer, the fears of the household were aroused, and on making their way into the room they found he had "gone home" while kneeling at the bedside.

PRAYER AND MISSIONARY WORK.

BY W. D. RUDLAND, TAI-CHOW, CHINA.

The China Inland Mission was begun and is carried on by prayer. Each member, on being received, is told that he is to look to the Lord to supply his need, and not to the mission. Mr. Hudson Taylor said to me, when accepted for China, "The mission might become bankrupt, but the Lord never could; difficulties might occur which would hinder funds being sent inland, but the Lord would be inland."

These remarks came with double force to me. I had been some months in London, and my stock of savings was exhausted. I was to pay a farewell visit to my mother, some two hundred miles distant, but I had not a penny to buy a stamp for a letter saying I was coming, and of course I had no money for my railway fare. I had only to mention my need, and friends would have supplied it at once; but we were to look to the Lord in China, and if I could not look to Him *now*, at home with friends around me, what would I do perhaps alone in a heathen land? I went alone and pleaded with God as perhaps never before. Two days passed; I expected money by letter, but none came. It was Saturday, and I was at the usual prayer-meeting. After the meeting Mr. Taylor asked me to carry his bag to the station, as he was to spend Sunday in the West End. I gladly did so; and just as the train was starting he said to me that, perhaps, I might need money for travelling expenses, and put a sovereign in my hand. This so took me by surprise that I nearly dropped it. How I inwardly praised the Lord for a direct answer to prayer just when I was not expecting it! My letter was already written and shortly was in the post. The battle was fought, the victory won, and my faith strengthened for service in China.

The next day I was introduced to a gentleman, who on shaking hands and wishing me Godspeed left a half sovereign in it. Two days later

another gave me two pounds, and so, time after time, the Lord supplied all my need until we left for China. Only the Lord knew my need, and it was years before I told any one of it but my godly mother.

I remember, too, Mr. Taylor telling us that we must join him in prayer for the funds needed for outfit and passages, if we were to leave in May, as proposed. We had daily united prayer for this object, and the results are told by Mr. Taylor himself in the "Occasional Paper," No. 2. "On this day [March 12th] I again examined my mission cash book, and the comparison of the results of the two similar periods of one month and six days each—one before and one after special prayer for £1500 to £2000—was very striking :

Receipts from December 30th to February 6th,	£170 8*s.* 3*d.*
" " February 6th to March 12th,	1774 5*s.* 11*d.*
Funds advised since received	200 0 0
Total receipts since February 6th,	£1974 5*s.* 11*d.*

This was *previous to* the circulation of the 'Occasional Paper,' and consequently could not be the result of it. It was the response of a faithful God to the united prayers of those whom He had called to serve Him in the Gospel of His dear Son. We can now compare with these two periods a third of the same extent. From March 12th to April 18th the receipts were £529, showing that when God had supplied the special need, the special supply had also ceased. Truly there *is* a LIVING GOD, and He is the hearer and answerer of prayer."

Such direct answers to prayer and supply of all need furnished great encouragement to young workers just beginning their life work to go forward, believing that He who had thus shown His faithfulness would supply all further need when in a heathen land. He had already shown us that we had only to *ask* and *receive*.

Twenty-six years have passed, and the Lord has continued to provide in many ways, showing that He is not limited to any one line of action.

In one case our need was supplied by a heathen prefect.

In China all foreigners are supposed to know something about medicine, especially missionaries ; so I was sent for to visit the private secretary of the prefect of the city, who was very ill, and whom the native doctors could not cure. This was rather a trying ordeal, as I was quite ignorant of medicine ; but this they would not believe, so that I could hardly refuse to go. After prayer for guidance, I went, taking a native helper with me. We found the patient suffering from fever and ague, while his knee joints were both set fast. After leaving him, I sent a quinine mixture such as I had taken myself for ague and some camphorated oil to rub on his knee joints.

Two days after I went again to see him, and found he could move one leg and that the fever was less. He soon got well, and came to thank me for my kindness.

Nearly two months after this, when our funds were so exhausted that we had only 3 *cash* in the house (less than a farthing), we had a little rice, and were making that go as far as we could. Just after a very frugal dinner there came a sharp rap at the door, two men came in with half a goat, a piece of beef, a large fish, and some sweetmeats. According to the usual custom, I was going to take a part and return the rest, but the men said that they were under strict orders not to take anything back; that the prefect was sorry he could not get a better present to send; but there was still a difficulty. It is the custom to give something to those who bring a present; but the Lord knew we had nothing to give, and had provided for that, too, for they themselves were told not to accept anything on any account. This is the first and last time I have had such a present, or sent without the bearer expecting to be well paid. It being cold weather, the food kept and lasted us till supplies came to hand.

Again our need was supplied for enlarging the house.

The native house we were living in—the only one to be had at the time—was very small, and the matting ceiling so low that one could touch it with the hand. This with the thermometer from 96° to 100° in the house in the summer was not conducive to health or calculated to fit one for work. Knowing that mission funds were low, we set apart a day for fasting and prayer, that the Lord would enable us to add one or two larger and more airy rooms before another summer. Other difficulties besides lack of money were to be overcome. The house was a rented one, and to add to it without some new agreement was to have our rent raised, nor could we remove the addition if leaving for a more suitable house. We also needed a small piece of ground joining the house, which belonged to another man. We made a note of the date of our prayer, and waited for the Lord to work.

Shortly after the landlord came to terms, the needed agreement was drawn up, and the piece of ground was bought. These difficulties being removed, we had not long to wait for funds, as a check came from a friend in England, outside the mission, who knew nothing about our need, which nearly covered the expense of the addition. After thanking God for it I looked at my note-book, and found that the check was drawn *on the day we had spent in fasting and prayer*—a fulfilment of the promise, "Before they call I will answer, and while they are yet speaking I will hear."

A prisoner was released in answer to prayer. Our native Christians often go to God in their simple, childlike faith, and ask for things which at times to us seem strange.

Some eighteen years ago an aged woman came to one of our chapels in a newly opened station, and asked if this was a Roman Catholic place of worship, but was told that our worship was very different from that. The Gospel was put plainly before her, and sounded very strange to her. She was a devout Buddhist, had visited all the noted shrines and temples year by year, in order to obtain merit. She had already gone to the

Roman Catholics, and thought that their religion was a little better than her own ; but now shew as told that her merit was useless ; that she must come to Jesus as a poor, helpless, lost sinner ; that she could have eternal life as a free gift by putting her trust in the Lord Jesus Christ. She left, promising to come again erelong.

She came again, but this time bowed down with sorrow. Her husband was constable of the village, and consequently responsible for the conduct of the people. A murder had been committed in the village, and news of it had reached the ears of the magistrate. The murderer had escaped, the magistrate was very angry, and said he would punish the constable instead of the murderer, as is often done in some parts of China ; but he was an old man, so the magistrate took his son instead, and everybody said that unless the murderer could be found he would lose his head. So she had come with her heart almost breaking to know if Ah-kying, the native helper, could assist her. He told her that to go and plead with the magistrate for her son would be useless ; but he could pray to God for her ; that God would hear and answer prayer, and help her if they prayed to Him. The mother said she would gladly pray to God if she knew how. So they knelt down together. Ah-kying told the Lord all her trouble, asked God to deliver her son, and also that both mother and son might be saved from eternal death.

She returned to her home, told her husband and neighbors how this Christian had prayed to God, and how confident he was of his prayer being speedily answered. Day after day passed, and still no news of the poor prisoner ; but one afternoon, just as hope was beginning to die away, she saw coming toward the house *her son*, alive, set free from prison. He could not understand it himself, for he had not the least expectation of being released. That morning the magistrate had sent for him, had him beaten, then set him at liberty. Great was the joy at his return.

The mother told him about Ah-kying's prayer, and for weeks they walked about eight miles to the chapel to worship the God who had answered prayer, and saved the son from death.

Some weeks after, she, her son, and a neighbor came to see me, and told me the whole story. They begged me to send some one to their village with them, as many of their neighbors wished to hear more of this prayer-hearing God ; but I had no one to send, and when I went that way again no trace of them could be found. I heard afterward that they left the place, and did not wish their whereabouts to be known, lest, after all, they should get into trouble.

We have now an outstation within a mile of this village, and a family of native Christians in the village itself. Had we been able to follow up that case at once a whole Christian village might have been the result.

OUR INDEBTEDNESS TO CHRIST FOR TEMPORAL BLESSINGS.—III.

BY REV. T. LAURIE, PROVIDENCE, R. I.

We are so accustomed to the large measure of our freedom that we seldom think how few nations are so favored. Among them all England approaches the nearest to our liberty, but even there the battles for the rights of the people are not all fought yet. It was at a great cost that our fathers purchased our privileges, not only on the battle-fields of the Revolution, but during that first winter at Plymouth ; yea, in the dungeons and even on the scaffolds of England under Queen Elizabeth and her successors.

There is hardly a greater contrast to our institutions than that afforded by the theocratic, absolute monarchy of Turkey. Time and again Hatti sherifs (honored edicts) have been issued promising the speedy enactment of laws to secure life and property with a regular mode of collecting taxes, and time and again have things gone on precisely as before. In Turkey the only limit to oppression is the impossibility of carrying extortion further ; and however far it is carried, few of the sufferers think of an infringement of their rights ; they are only conscious of greater misery, and passively submit to the inevitable.

It may be said that it is not wise to expose oppression so long as our missionaries are in the empire ; but the story of Turkish oppression has already gone forth on the wings of the wind. It is too late to cover it up. Every traveller adds to the list of facts already published ; and standard books of reference embody the results. From a broad induction of facts the *Encyclopædia Britannica* concludes (xxiii., 654, 9th ed.) : " All its officials unite in their own persons the judicial and executive functions, and are, as a rule, thoroughly corrupt, venal in the dispensation of justice, oppressors of the subject, and emblezzlers of the public revenues, and wholly absorbed in amassing wealth during their generally brief and precarious term of office." A note on the same page gives a specimen of the facts as follows : " Mr. G. P. Devey, Consul at Erzrum, reports that in one place in that province the sheep-tax for 1885 was collected three times over. At first the number was underestimated, only 9000 piastres being paid. So the collector came again, and instead of the difference between that and the correct amount, made the villagers pay the entire 14,000 piastres. Then he came a third time, and because he knew they had no receipt—for he had given them none—he collected the 14,000 piastres again." How many governments are there whose officials would have dared to do that !

Such extracts might be multiplied, but we hasten to add that the Turkish Government has no truer friends than our missionaries, or any who do more to promote its prosperity. Though they suffer in the suffering of their people, they suffer in silence. Or if they speak, they exhort

to submit to the higher powers, "for there is no power but of God" (Rom. 13 : 1), and while they weep with them that weep, they bid them "humble themselves under the mighty hand of God, that He may exalt them in due time" (1 Pet. 5 : 6), "being in subjection with all fear not only to the good and gentle, but also to the froward" (1 Pet. 2 : 18).

They also inculcate that patient industry and thrift, also that truthfulness in daily life which Turkey needs so much to make her truly prosperous. Turkish officials know that however the prison and the bastinado are prominent factors in the collection of the taxes of other communities, they are never needed to collect those of evangelical Christians. The only fear is lest the enormity of their oppressions prove too strong for the teaching of the missionaries, for we have it on good authority that "extortion maketh a wise man foolish" (Eccles. 7 : 7), or, as the old version reads, "oppression maketh a wise man mad."

In 1882 the debt of the Turkish Empire was more than $532,000,000. The annual expense of the seraglio is from one to two millions more. The original cost of the steamers and ironclad vessels in the navy with the annual outlay for their maintenance is immense. The army is a still heavier burden, and is distributed over the whole empire. Though the pay of a private is only 90 cents a month, yet some provinces cannot do much more than support their own soldiery. The government then must have money. Whence does it come? Commerce is mostly in the hands of foreigners. Manufactures hardly exist, and what there are cannot compete with imports from abroad, which are much cheaper. Agriculture is carried on in most primitive methods, and the peasant is so ground down by taxation that every year he has less money to pay with than he had the year before. Tax-gathering seems to be the one business of the government. If it sought to develop the natural resources of the country, a much larger revenue might be collected with less trouble both to the people and the tax-gatherer, but so far from doing this it pounces on every one who seeks to better his estate, and demands more additional taxes sometimes than the improvement produces. So while, on the one hand, it represses all enterprise, on the other, it extorts to the very uttermost all that it can lay hands on.

The Pashaliks of the empire are generally sold to the highest bidder, and the buyer must hasten to get back his investment before another offers a larger sum and takes his place. Then, if while hurrying to reimburse himself, he does not keep up large remittances to the capital, he is liable at any moment to lose his place. Money thus flows constantly from the circumference to the centre, leaving provinces continually more impoverished to supply the stream. In such a state of things who expects a pasha to seek the good of his people? I knew one who tried to lighten their burdens, and sought nothing for himself; but as his remittances were small, he was set aside for another who would be a better sponge.

It is a necessary part of this process, that so long as the purses move

toward Constantinople there shall be no questions asked as to the manner in which they were filled. Every petty official may add to the sum he is expected to collect—whatever in his modesty he thinks will remunerate him for his trouble—so that by the time the demand reaches the tax-payer it has grown to several times its original amount. I was sitting one day in the *salaam luk* of the commander of a garrison in Kurdistan, shortly after the massacre of the mountain Nestorians, when one of them brought in the tribute of his small hamlet to pay to the Turk. He began to undo the numerous fastenings of a bag that had been patched so often it was impossible to tell its original material. Snatching it from him, the Turk ripped it open with his dagger, tore out a gold coin that had been wrapped in many coverings and sewed into one corner of the bag, hastily tossed the remaining coins over, and pronounced the 300 Tcherkies only 277, and thus addressed the astonished tribute-bearer: "Either bring the lacking 23 in two days, adding another 50 to pay me for my trouble, or flee, if your people have a place to flee to, for I will come and take what I want at the mouth of my cannon." What could the man do? I presume there was hardly a coin left in the village, and many of those he brought had been pierced, as if the women had given up the ornaments of their head-dresses to pay the taxes—ornaments which they never part with save under the direst necessity.

This oppression is not visited on Christians only; Mohammedans also suffer. On our way to Tiyary, in 1843, Dr. Grant and the writer passed several villages in succession empty and desolate. The climate was delightful, the soil fertile, and water abundant, but the houses were roofless and the fields generally untilled. One of them was Bastawa, the home of the chief of Mezûry, whose wife was there with a few attendants securing the rice crop. Totally different from her coarse companions, her appearance at once awakened our interest. The tassels of a fine silk shawl depended gracefully from the lower border of her head-dress. A green silk saltah (jacket), lined with fur, but evidently well worn, covered a dress of coarse blue cotton, suggestive at once of former wealth and present poverty. Her face, still beautiful, showed a spirit roused rather than crushed by misfortune. Dr. Grant asked if she could furnish us lodgings for the night. At the question the smouldering fire kindled up. Rising to her full height, while one hand threw back her braided hair, she pointed with the other to the roofless houses and the ruined castle. "Look around; you have stripped us of everything and driven us forth to beg, and now do you ask our hospitality? Go to those with whom you have still left something, and God be judge between us." She said more, but this was the substance of her address in Kurdish, as translated by our servant. She did not rave. Gesture, look, and tone were faultless. She seemed to scorn to yield to the violence of passion. There was a dignity of sorrow about her that moved us even more than her words, and made them understood even before they were translated. We stood ashamed

of our Turkish dress, that led her so to mistake us, and though as soon as she learned who we were she offered to share with us the food she had brought from her present home, we had to move on, as there was absolutely nothing for our horses, thinking as we went much more of her than of our own discomforts.

A Kurdish chief, whom Dr. Grant had visited at his home in Akra on his first entrance into Tiyary, claimed descent from the Abasside caliphs of Baghdad, and was lord of many villages along the valleys and on the hill-tops, but he could not satiate the cravings of the Pasha of Mosul, who, without even a trial, imprisoned him three months, and set another over his estates. He then was ordered to remove his family to Mosul. Long after he had done this he told his old friend, the doctor, "I have been here three years, my means are nearly exhausted, and what I am to do I cannot tell." From sources like these we learned how the Turkish tax-gatherer, claiming that a field will yield ten times what it does, demands most of the actual product for the pasha, and enforces the demand without mercy. How, then, are the peasants induced to sow their fields? The publican of last year is imprisoned till he disgorges what he had retained for himself, and his successor swears by the prophet to deal justly, only to do the same things over again, till the people either rebel or flee. It is a righteous retribution that sometimes when a pasha is known to have grown rich, he, too, is thrown into prison till he gives up his ill-gotten gains; but that gives no relief to the tax-payer, for his successor follows on in the same steps; but take it all in all, it is a fearful round of sorrow and suffering. When Sherif Pasha sent to collect the taxes of some villages in the plain of Mesopotamia the poor people, who had hoped that a change of rulers would bring relief, implored some alleviation of their burdens, but in vain; then placing their household goods on the backs of their cattle they set fire to their fields white for the harvest, saying that that was easier than to reap and thresh it for the Turk, and fled to Kurdistan. The only remark at Mosul was that in the days of Mohammed Pasha they could only have fled singly and at night.

But how do pashas dare to go to such extremes? At that time, whatever may be true to-day, they were a law unto themselves. A firman (royal edict) was sent to the Mohammed Pasha just referred to, reserving to the Sultan the right of inflicting capital punishment. He assembled his subordinates to hear it read, and then remarking that if any one thought Mosul could be governed without cutting off heads, he knew nothing about the matter, made a sign to an attendant, who threw down before the assembly the heads of those then in the prison, and so allowed them to retire, glad to find their own heads still on their shoulders. Before he came several of his predecessors had been assassinated soon after their arrival, and the city was a camp of warring factions; but he not only defied his assailants, he also killed them one after another by his secret agents and confiscated their estates, for his rapacity was fully equal to his energy. The

Pasha of Diarbekir had long struggled with a rebellion in Mardin, but he quelled it at once. The Kurds who, instead of robbing others, as had been their custom, were themselves being stripped of their plunder rebelled, and their leaders were soon seated each on a sharp stake just outside the gate by which their friends entered the city, while their shrieks, curses, and groans were heard day and night till death ended the torture. The plundering Arabs were put down no less effectually, likewise the Yezidees, who had been robbers for ages, but the poor people soon found the pasha's tax-gatherers worse than all the robbers.

The city suffered no less than the country. To make his powder he wrought a sulphur mine, and though no one wanted it, the surplus sulphur had to be bought by the citizens at an extra price. The same was true of taxes that had been paid in kind; whether men needed the article or not, they had to buy and pay more than current rates.

Then he sold the monopoly of such things as everybody wanted. A Moslem patient told Dr. Grant that he paid more for the right to sell coffee than the cash he received. "How, then, can you live?" "Last year I made money in building rafts. The pasha heard of it, and this is what follows."

If the reader counts these as exaggerations, let him study the figures which follow. In 1835 the imports of European cloths amounted to 966 bales. In 1841 they had dwindled to 95 bales. Why? The explanation may appear in the fact that the pasha collected in 1841, 3,195,500 piastres —*i.e.*, so much was published as collected. I might add that that sum is equal to $138,935, but it gives a more truthful idea of the case to add that the wages of a groom are 30 piastres a month ($1.20), and of upper servants, 100 piastres ($4). A Nestorian from the mountains once told me with great gusto that besides his food he got one tenth of a Tcherkie a day (2 cents!), and yet where wages were at that rate the taxes were $138,935.

In summer, when the drought leaves the plain of Assyria bare and verdureless, it is refreshing to look across to the dark green of the olive groves of Baashaika. Streams of water are led in turn to every tree, so that the foliage is fresh all summer long, but its owners may not pluck one olive from the loaded branches, and the villagers must cultivate the whole for the pasha.

Looking day after day on such a state of things, is it strange that I longed for the day when Christians at home should appreciate the debt they owe to Christ for temporal as well as spiritual blessings?

Ever since my return I have been hoping that a suffering people had reached the lowest point of misery, and that their next step would be upward out of the depths, but year after year I have looked and longed in vain. Instead of that, the wanton cruelties and terrible extortions of Moussa Bey have called forth the remonstrances of united Europe, till the Sultan, who had sided with the robber and murderer, was compelled, from

a regard for his own interest, to banish the offender. Even the dark deeds of Moussa Bey do not seem to be the extreme of trouble.

In the *Independent* for January 29th, 1891, a missionary says : "I regret to be obliged to report that the condition of the people is daily becoming more pitiable, and our hearts constantly bleed at the tales of rapine and plunder that reach us from every side." As I read that I am grateful that the Holy Spirit furnishes the following language of devotion : "My spirit made diligent search. Will the Lord cast off forever ? and will He be favorable no more ? Is His mercy clean gone forever ? Hath God forgotten to be gracious ?" (Psalm 77 : 6–9.)

Another missionary adds : "The ministerial office in the increasing stress of poverty requires no ordinary self-denial. Salaries are inadequate and irregularly paid. Not only does the number able to contribute diminish, but there is a corresponding increase of those dependent on the charities of the churches. After the many taxes are all paid, I always wonder where the money is to come from for even this meagre support of churches and schools, in addition to the support of their own families."

I have heard another more familiar with the capital say that there workingmen cannot buy more than one suit of clothes for the year, and that the material of that grows coarser year by year. In food also they have to restrict themselves to one or two articles, and even of these they have to buy what is less nutritious.

So one land at least has not outgrown the comfort provided in the seventy-second Psalm, which says of the Christ that "He shall judge" (*i.e.*, in behalf of) "the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor, for He shall deliver the needy when he crieth, and the poor that hath no helper. He shall redeem their soul from oppression and violence, and precious shall their blood be in His sight."

FORERUNNERS OF CAREY.

BY REV. A. J. GORDON, D.D.

As there were reformers before the Reformation—men who sounded out all the essential notes of the coming revival—so there were Careys before Carey—men who foreshadowed all the main principles of the coming age of missions.

What if the Church had not listened to Carey ? We have often asked ourselves the question. What if the sarcasm of Sidney Smith against the "consecrated cobbler" had suppressed him and put out the candle of his enthusiasm ? What if Dr. Ryland's peremptory, "Sit down, young man !" had silenced him so that he had ceased to plead with the Church to "expect great things from God and attempt great things for God" ? We need not now conjecture "what if ?" but rather rejoice that, having won a

hearing, first by a few, and then by an ever-widening circle of British Christians, it has come to pass that the English-speaking races are now honored to be the missionary army of the world.

William Carey was the pioneer of modern missions indeed ; but let us honor for a moment some of the forerunners of this eminent pioneer.

A writer of high authority on the subject heads a chapter of his book thus : " *William Carey, the first Englishman who was a foreign missionary.*" But our thoughts instantly run from Paulerspury, in Northamptonshire, where the great man was born, to another English hamlet, Nasing, in Essex, where, more than a hundred and fifty years before the birth of Carey, John Eliot first saw the light. In missions, as in other enterprises, there is rarely an effect without a cause or a stream without a fountain. As Pietism has repeatedly proved itself to be the mother of missions, so, in this instance, did Puritanism give birth to a new evangelistic revival. " Godly parents, by whom my first years were seasoned with the fear of God, the Word, and prayer," is Eliot's simple allusion to his Puritan father and mother. And the eminent Rev. Thomas Hooker says : " When I came to this blessed family I saw, as never before, the power of godliness in its lively vigor and efficiency." Out of such a home came the first Protestant Englishman who went forth to the heathen as a herald of the cross ; and thus a century and a half before Carey became a missionary to the Indians of Asia did John Eliot become a missionary to the Indians of America.

From Old England Eliot came to New England in 1631 ; he was settled as pastor in Roxbury, and almost immediately began to be moved with concern for the benighted red men of the neighboring country. With prodigious toil he learned their language and reduced it to a grammar, closing this difficult work with an inscription which has already passed into a proverb : " *Prayer and pains, through faith in Jesus Christ, will do anything.*"

As Eliot was the first Englishman to go as a foreign missionary, so he was probably the first to translate the entire Bible into a heathen language. Considering the exceeding difficulty of mastering the Indian tongue and the lack of helps for accomplishing the task, the work is to be regarded as perhaps the greatest achievement, as it was the beginning of efforts in biblical translation. Edward Everett has said, without exaggeration : " The history of the Christian Church does not contain an example of resolute, untiring, and successful labor superior."

As for Eliot's missionary labors, they were most devoted and unwearying. By toil and hardship, by hunger and peril, by exposure and privation, he proved himself indeed an " apostle," as he is invariably called. He writes concerning his evangelizing tours : " I have not been dry day nor night, although I pull off my boots, wring my stockings, on with them again, and so continue." And so he did continue until savage chiefs were transformed into childlike disciples, who, gathering their warriors

about their camp-fires at night, rehearsed to them the wondrous story that the white teacher had brought to them ; communities of "praying Indians" were established, and Indian preachers were raised up to become missionaries in turn to their neighbors.

It will be interesting for us to take a brief glance at the remarkable life as it has been sketched for us by Cotton Mather. Why did he pour out such prodigious pains and toil upon these miserable Indians ? Because he believed them lost, and without Christ destined to eternal perdition. Instead of speculating on their possible chance of salvation while ignorant of the Saviour, he set himself resolutely to make known to them this Saviour. "It powerfully moved his holy bowels," says Mather, "to hear the thunder-claps of imprecation on the heads of our naked Indians. 'Pour out Thy fury upon the heathen that know Thee not,' and he thought, 'What shall I do to rescue these heathen from that all-devouring fury ?'"

In his daily toil he so sanctified the meanest work, and so "made drudgery divine," that he constantly said, "*Were I to go to heaven to-morrow I should do what I do to-day.*" Working for God and walking with God were wonderfully conjoined in his life ; prayer and pains were never unyoked from each other. If the burdens were heavy, and discouragements pressed, then so much the more time did he devote to prayer, "being of the mind," says Mather, "that when he had any great thing to accomplish, the best policy was to work by an Engine which the world saw nothing of." And what a tribute this writer pays to his heavenly mindedness ! Who would not crave such an encomium : "*We cannot say that we ever saw him walking any whither, but he was therein walking with God*" ? His closing days and peaceful end remind one of the departure of venerable Bede or of Colomba of Iona—he was so transfigured by his own work, so glorified by that in which he had striven with utmost strength to glorify his Master. Did ever a consecrated career have a more lovely close ? His body was now bent with the weight of years, his hairs were white as driven snow, yet his zeal was unabated. To his friend and patron, Robert Boyle, he writes : "*My understanding leaves me, my strength fails me, but thank God, my charity holds out.*"

Like most of his Puritan co-religionists in early New England, Eliot was an ardent millennarian, and the hope of the Saviour's glorious appearing seemed wonderfully to cheer and stimulate him in his work ; and not, as it is often slanderously reported concerning this expectation, to cut the nerve of missionary zeal.

Cotton Mather says on this point : "While he was thus making his retreat out of this world, his discourses ran from time to time on the coming of the Lord Jesus Christ ; it was the theme unto which he still had recourse, and whatever other subject he was upon, we were sure to hear something of this. On this he talked ; of this he prayed ; for this he longed. When any bad news arrived, his usual reflection thereon would

be : Behold some of the clouds in which we must look for the coming of the Son of Man.' "

Thus he prayed and studied and wrought, declining, though much urged to do so, to take his hands from the plough, or to look back with self-congratulation on the furrows already turned.

" His last breath," says Mather, " smelled strong of heaven, and was articled unto none but very gracious notes, one of the last whereof was '*welcome Joy !*' " Thus he passed away May 20th, 1690, aged 86.

Eliot preached to a decaying race, and translated the Scriptures into a dying language. His Indian Bible remains as an archæological curiosity—there is none to read it now ; and his communities of praying Indians have long since disappeared. Therefore we hear the constant lament among the historians of his mission that no permanent result of his work remains. But let us think a moment. Who were the co-laborers and successors of Eliot in this mission to the American Indians ?

There was the noble family of Mayhews—father, son, and grandsons. Governor Thomas Mayhew " devoted his own profits and his son's and grandsons' lives to the conversion of the red Indians." Experience Mayhew, the great-grandson of the governor, was hardly behind Eliot in the devotion and success of his work. Dr. Cotton Mather, in his " Magnalia," says of him : " A hopeful and worthy young man, Mr. Experience Mayhew, must now have the justice done of him, of this character, that in the evangelical service among the Indians there is no man that exceeds this Mr. Mayhew, if there be any that equals him." Of the fruits of his labor, Mather mentions " more than thirty hundred Christian Indians" and " thirty Indian assemblies."

In this family there was a succession of missionaries to the Indians, extending over a century and a half, the last of the house dying in 1806, at the age of 81. A noble line, who at the appearing and kingdom of our Lord will present such a company of redeemed heathen as to prove that their labor was not in vain in the Lord.

In the same fellowship of New England missionaries to the Indians stands David Brainerd, whom we count one of the very greatest that any age has produced. Wonderful man ! Who has read his journal without tears and humiliation of heart ? Those prayers in the depth of the forest so intense that his garments were saturated with the sweat of his intercession ; that insatiable hunger for the souls of these poor savages ; those scenes of Gospel triumph where the Indians fell before his preaching like grass before the mower's scythe ! What wonder that Murray McCheyne, as he read this life, should have made this entry in his journal : " Most wonderful man ! What conflicts, what depressions, desertions, struggles, advancements, victories within thy torn bosom ! I cannot express what I think when I think of thee. To-night more set on missionary enterprise than ever." And last and greatest of all in seraphic piety and intellectual power stands Jonathan Edwards, who joined to his attainments as theolo-

gian, philosopher, and preacher, the distinction which he counted not the least of laboring as a missionary among the Stockbridge Indians.

Now consider how great were these men as the forerunners and prophets of the coming missionary era ! Brainerd was the true successor of Eliot ; and Brainerd's " Memoirs," edited and sent forth by Edwards, powerfully influenced William Carey and Henry Martyn to give themselves to missionary service. Not only in the beginning, but continuously was Carey influenced by this wonderful life. In the spiritual covenant into which the Serampore missionaries entered, setting forth the things upon which they thought it right to " fix their serious and abiding attention," this clause occurs : " Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy." Thus did Carey seek to draw perpetual inspiration from this devoted life. Edwards was principally instrumental, as the world knows, in instituting concerted prayer for the outpouring of the Spirit in all lands. His writings and appeals on the subject fell into the hands of Carey, and so a second factor in the making of Carey came from the Indian missionaries of New England.

Thus it is unquestionably true that one of the deepest and most abiding springs of nineteenth century missions is to be found in the Indian missions of America of the seventeenth and eighteenth centuries.

FROM CANNIBALISM TO CHRIST.

Twelve years ago, the Rev. Oscar Michelson landed on the island of Tonga, in the New Hebrides, alone among cannibals. He was broken up with fever. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, levelled a rifle to kill him, but was stopped by a look. He persevered amid many threatenings and dangers. His house became known as " the Sunday House," and Christian hymns were often heard mingling with heathen songs. From heart to heart, home to home, village to village, the Gospel won its way, until now thirty Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The people speak three languages. During the week of prayer he held meetings simultaneously in all the villages. At one meeting 300 rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety. The rifles are rarely used for the purpose for which they were made, but Mr. Michelson often sees them used in pairs over the fire to hold the saucepan. If a coin or some such object is lost on the road, the owner is almost sure to find it stuck up on a post, the next time he passes that way. Peace, love, honesty, prevail in the stead of savagery. Similar transformations were reported by Mr. Richards, of our Congo Mission, and by many another missionary. The Gospel is still the power of God unto salvation.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

East Indies.

—"The *Christian Patriot* (Madras), in a highly eulogistic article on Dr. Pentecost's work, says: 'The most enthusiastic interest continues to be evinced by the public of Madras, Christian and non-Christian, in Dr. Pentecost's services. The very first question asked when one meets another is, "Have you heard Dr. Pentecost?" Never before has Madras been stirred to such a longing to hear the Gospel of Christ as during the past few weeks. The popularity of this servant of God who has come in our midst at considerable personal sacrifice is evinced by the crowds that flock to hear him evening after evening at the Esplanade. The audience is by no means confined to the religious set alone. It is thoroughly representative of all classes, and during the past few days in particular the meetings have been attended largely by those who do not care ordinarily to have anything to do with religion. "I must go and hear Dr. Pentecost," said a European gentleman who had never set foot in a church for the past five or six years; "I hear he has something to say worth listening to." What is most encouraging to us is the appreciative audiences of educated Hindus that Dr. Pentecost has at his daily services. To those who know how difficult it is to attract Hindus to purely religious meetings, this is indeed a marvel. "What is it that you were struck with in Dr. Pentecost's address?" we asked a most cultured Hindu gentleman the other day, and he replied: "It is his earnestness more than his eloquence." There is something convincing in his utterances. As we said last week, he does not appeal to the emotions in the least. He is no doubt eloquent, but there is nothing studied about his eloquence. It is spontaneous, and is the outcome of his earnestness and zeal in the Master's cause.'"—*The Reaper.*

—"The Hindus are a people wholly given to idolatry, which, with its endless round of rites and ceremonies, possesses a fascination over the human mind which those accustomed to Christian ideas cannot understand. . . . In the case of women, religion is interwoven with every minute particular of daily life. In a word, religion is her own peculiar sphere. After the household work is done she has plenty of time hanging heavy on her hands, which she spends in sleeping, gossiping, or in the performance of some one or other of her endless religious ceremonies. A Hindu lady has no visiting or shopping to do as understood by the Europeans; she has no fancy or plain sewing on hand; and anything like reading is out of the question. Almost every second or third day there is some fast, feast, or ceremony to observe; and on such days she must have some light dish or cake, for each feast has its own peculiar dish. She thus finds something to do to kill time, and has become subject to the 'ordinances of touching, tasting, handling.' She also gives alms to the Brahmans and the poor in a manner somewhat ostentatious; she must have her adviser by her side to tell her which is the propitious hour of the day to buy, sell, etc. Being thus incrusted in her shell of fancied good works, she does not feel the need of a Saviour's cleansing blood. She is clean and made pure by her rites and deeds of charity; and a sense of sin being absent, the message of a Saviour has no meaning for her. . . . Among the Hindus, whatever may be the case with most of the men, there is no denying the fact that most of the *women* are in dead earnest in their super-

stition ; and we must take advantage of their strong religious instincts and give them a right direction and turn them into a new channel, by giving them an education leavened with the Christian leaven. This will create in them a habit of reflection, help them to think rationally on religion, and to read the Bible with profit to their souls under wise and sympathetic guidance."—*The Helpmeet.*

—"Stand with me for a moment in a Hindu village. We are in the centre, and have come to the Hindu temple. The priest comes out and says, 'Stay here, sir ; don't go further. I will provide mats and seats for you.' We sit down, and there gather near us 150 or 200 Brahmans and educated natives. In the distance we see women in the verandas. Then a Bengali stands up. I shall never forget that scene. Behind is the Hindu temple. Above is a clear, tropical moon ; and as the Bengali teacher tells in flowing, fervent Bengali the life of Christ, and as he comes to the part where they were driving nails into His hands, and Christ cried out, 'Father, forgive them ; they know not what they do !' you can feel the thrill going through the audience. And as the preacher goes on to tell of the death and resurrection, you can see the tears running down the faces of the people. When this man closed, another Bengali started a soft, wild Bengali air, telling how man had wandered away from God, and God had sent His Son to bring him back. When he stopped there was dead silence. You see before you the picture of Bengali Christians convincing by their eloquence and zeal their fellow-countrymen. In another village some of our Bengalis were alone, and by their preaching they converted a rich young man. He, won by them, came forth and confessed Christ in baptism, even though it meant to him giving up a fortune of £20,000 and never looking on his mother's face again. In another village, where one of our old students lived, he, by his learning, was able to convince an English-speaking schoolmaster of the divinity of Christ. By his love and zeal he won him so that he and his wife and four children were baptized. You can be proud of your native workers. You may thank God for them, for I believe that, as a whole, they are a band of truly converted men. They are men who know Him in whom they believe. They are men of wonderful eloquence ; and I make bold to say that 90 per cent of the baptisms are won first by the natives themselves. They are the feelers, the outposts of the army of European missionaries behind, by which they are guided and controlled, but they are the real workers among their own people."—Rev. W. H. Ball, *in Church Missionary Intelligencer.*

—"Come with me to Madras, where there is a great university. You will see four or five great colleges, where they are teaching thousands of students for the university examinations. And the best of all these institutions is a missionary college—the Christian College. Come with me to the Mofussil towns, to the provinces, to Masulipatam, Madura, and Tinnevelly, for example, and what do you see ? Large colleges and high schools, some of them conducted by natives, some of them by missionary agencies. You can go lower down still to the large villages, and you will see middle schools, and still lower and you will see small primary schools started. What is the meaning of all this intellectual activity ? It is this : There is a perfect craze among the upper classes in India to have an English education. The first thing you have to seek, from a missionary point of view, is to use this craving for the spread of Christ's kingdom. You know India is stratified by caste. At the bottom of the social scale you have the outcastes, then the low castes, gradually rising to the high castes, and *these* are

the leaders among the 270,000,000 of people among whom the Queen rules in India. They are not the feet, they are the head—the leaders in India—the men who are now crying out aloud from the national Congress for representative government for themselves, and for many things for which they are not fit just yet, and therefore cannot have at present. But these men are, after all, *the brain of India*, and they come from the highest castes and are being educated in these schools and colleges of which I have told you. You remember that the Lord Jesus, when He was upon earth, made use of a great want that He found among the people. They wanted healing, and thousands and thousands of them came to Him just for nothing else than to get their bodies healed. Do you think the Lord Jesus does not value the mind as much as He values the body? Do you think that these Brahmans—these leaders of the people, who become the judges, and the rulers, and the magistrates, and the barristers—do you think these men, who are saying, 'Give us English education; give it us with Jesus Christ if you like, but we *must have it* in any case!'—do you think Jesus Himself would not have pitied them? I believe He would have come to us educational missionaries and said, 'Go on, my brethren, go on in this great work and win the brain of India for God.' Yes, India is ripe for this work of Christian university education."—Rev. C. W. A. CLARKE, *in Church Missionary Intelligencer.*

—"What wonder that we hear out of the mouth of missionaries in India the severest judgments respecting caste! 'It is our greatest enemy.' 'This it is, which hinders the Christianization of India.' 'The might of caste is as unintelligible as unbounded, and its fruits are almost pure evil,' writes J. Murray Mitchell. In fact, India will never become Christian without an adequate solution of the caste question. The religious declamations of the Hindus, which often, indeed, are not seriously intended, have not a tithe of the resisting power against Christianity which inheres in the wordless tenacity of the sense of caste.

"What now if Christianity in India itself became a caste? Nothing would be more fatal to our missionary hopes. And yet there is among the Christians of India a tendency, perhaps not sufficiently noted, to constitute themselves into a caste. Nothing would be more grateful to the heathen; for with this the claim of Christianity on the conversion of all would be broken. Caste is tolerant, because intrinsically exclusive. We should then share the fate of the Syrian Christians (Thomas Christians) in Travancore, who have attained to the rank of a high caste, not eating with the heathen, but, by the very fact of being a caste, having lost all efficacy toward the reconstitution of the spiritual life of India."—GEORGE STOSCH, *in Allgemeine Missions-Zeitschrift.*

—"Under the guidance of a well-known social reformer of Madras, a society has been formed to enjoy and maintain a brotherhood of all persons professing the Hindu religion; to promote the study and knowledge of Vedic and Shastraic literature and religion; to inculcate and practise toleration toward all other religions; to worship God; to be loyal to the sovereign, and to love Bharata Varsha (India).

"This movement is probably the next stage in India's religious history on the part of the orthodox Hindus, and may be regarded as the last despairing effort to save an ancient and honored institution. Its members are not necessarily opposed to Christianity. Some, no doubt, resent the intrusion of an alien religion, and patriotically defend the ancestral faith; but others are quite friendly toward Christianity, and admit that it has

done much for the country. In many parts of South India there exists a strong feeling, however, that something ought to be done to restore the past. Letters are written to the papers, schemes are elaborated for preaching Hinduism, occasionally a lecture is delivered, but no one loves the past so well as to give himself heart and soul to its revival. Spasmodic attempts there doubtless will be here and there, but they are not likely to be either widespread or lasting. We believe there is not sufficient enthusiasm among the Hindus to maintain for any length of time such an organized revival and reconstruction of Hinduism. It may be clung to as an historic possession for some time to come, but the national faith cannot satisfy the deepest spiritual longings of the human heart, and this movement will ultimately lead on to the reception of Christianity as the fulfiller of all ancient faiths and the satisfier of all human aspirations."—Rev. Henry Rice, *in Mission Record of the Church of Scotland.*

—" Some thoughtful observers believe that the battle of the future will not be so much with Hinduism or with Islam as with Western scepticism modified by Oriental metaphysics. That such a struggle will take place in the near future is not improbable, but the Hindu nature is far too deeply religious for atheism to take root in the land. The Hindus banished Buddhism because of its atheistic character, and they will never endure a negation of God and faith. When we bear in mind the deep religiousness of the Hindu nation ; their instinctive passion for transcendental ideas ; their spiritual searches after the Divine Essence ; and, what is of greater significance, that all modern revivals of Hinduism have tended toward biblical monotheism, we may believe that the present opposition to Christianity proceeds rather from the pride of national inheritance than from any hostility to spiritual truth as such ; and that India's best minds will yet surmount their superstitions and prejudices, and turn adoringly to the Light of Life."—*Ibid.*

—" There is the class of earnest, thoughtful men whom every missionary meets, who are already confessedly *Christians at heart.* They are far more familiar with the facts of ' Christianity ' than they are with their own religion. They admire Christ's character and delight in His teaching. Within the visible pale both of Brahmoism and Hinduism there are those who recognize the claims of Christ and His right to their allegiance. There is many a Cornelian Hindu who would embrace Christianity at once if an open profession by baptism were not demanded with it. But so long as the open acceptance of Christ's religion means the sharp severance of family ties, social disgrace, and isolation, so long must we be thankful for this growing number of *secret disciples.* The heroic in daring is absent from the Hindu. He dares not ' be a Daniel.' Bring him to a crisis and his courage fails. He sees, but stands still. He knows, but will not do. He needs arousal. He stands shivering on the brink, waiting for the leadership of a more venturesome spirit. But may we not claim these timid, silent ones for Christ, and wait patiently and hopefully for the day when the enormous difficulties created by caste and the power of unenlightened female influence shall have passed away ?

" What is wanted is that a man shall arise among the Hindus themselves, fired with the moral courage and splendid fervor of a Martin Luther, who shall possess the instinct to comprehend the blind outreachings of the native mind and the genius to give expression to its common longings. The success of such a leader will be greater than that of any Vishnavite reformer, because he will appeal to a people waiting for a change, and be-

cause the tolerance of British rule will secure him unrestrained freedom of preaching. The appearance of such a personality is but a question of time ; and when he appears, who will deny that his success will be greater than that of Chaitanya, and might equal that of Gautama Buddha himself."—*Ibid.*

—Dr. Grundemann decidedly objects to the closed churches of the European style in India. He found them bad enough in the cooler time, and he does not know how they can be endured at all in the hotter months.

—" With the exception of the United States of America, there is no spot of earth beyond the boundaries of the British Empire where individual liberty and opportunity for personal advancement equals that enjoyed by the people of India. There may be, it is true, greater poverty and ignorance here, and the environment may be unfavorable, but these things are, in the main, beyond the control of governments, and do not vitiate the statement that the native of India has large opportunity for making the most and the best of the life that is given him."—*Indian Witness.*

—" Dr. Grundemann concludes, in the April number of the *Allgemeine Missions Zeitschrift*, his interesting and valuable observations on mission work as he saw it in India. He takes up the questions of architecture, sculpture, painting, and music in their relation to the spread of Christianity. In regard to church building, he regrets that in the large towns and at head stations European styles of architecture are employed. On the score of coolness, so desirable in a hot climate, he doubts the wisdom of putting up Gothic churches, while he thinks it would not be easy to make Hindus enter into the symbolic significance of spires pointing heavenward. As he says, it is exceedingly difficult to arrive at a knowledge of the real thought and feeling of natives with regard to such matters, they are so accustomed to give replies suited, as they hope, to the wishes of foreign questioners. But Dr. Grundemann quotes the words of a Tamil, who expressed that when any of his fellow-countrymen accepted Christianity, they ceased to be regarded as Tamils by the rest. And this may arise in no small degree from the foreign character of the church buildings and church arrangements with which they are henceforth connected. Dr. Grundemann thinks that the attempt should be made to follow, in regard to building and other matters, the Indian ideal of beauty, and so avoid that marked departure from national idiosyncrasies which tends to produce the conviction that native Christians become members of a foreign race. Indian notions of beauty may be distasteful to us, but our ideas are probably equally distasteful to them. On the far more difficult subject of music and singing, Dr. Grundemann throws out some notions worthy of consideration. There is, he says, a Christian Indian national music, and at Ahmednuggur he heard three men, one an aged pastor, sing and play, the subject being prayer—Christian as compared with heathen prayer. He says he could not share the pleasure evidently felt by the crowd in the music and singing ; yet the whole scene made a deep impression on his mind. He expresses the wish that, in addition to Christian hymns, harmless and pretty songs could be written, especially for children. In an orphanage he found girls joining in a dance and singing a song on the sufferings of our Lord. Another remark he makes is, and with this we conclude : ' Above all, children should be taught to sing after the manner of their people, and not according to our melodies.' "—*The Chronicle* (L. M. S.).

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Africa in a World's Congress.

BY J. T. G.

In former years Europeans used to steal Africans from Africa; now they are trying to steal Africa from the Africans." This, from Dr. Robert N. Cust.

"How could we combine to become unprovoked aggressors, to imitate, in Africa, the partition of Poland by the conquest of Morocco for France, of Tunis for Italy, of Egypt for England, and how could England and France, who have guaranteed the integrity of the Turkish Empire, turn round and wrest Egypt from the Sultan?" This, from Lord Palmerston, writing to Napoleon III.

It is impossible to arrest this political and commercial drift. The only question in practical politics is, Can this be regulated—dominated—by a benevolent intent? Who shall attempt it, America who received the stolen goods, the Africans, or Europe, who is stealing Africa?

The splendid diplomacy of holding a great council on this newly revealed Africa is to be tried in connection with the World's Fair in July, 1893. Would that it might create sentiment that would thunder as a moral army and navy, force crowned contestants to accept it as a mighty umpire, or create a concordat, not of text, but of a one-hearted master passion, which should hold the nations in leash from greed of might and greed of gain, and oblige a regenerated Europe and America to accept the task and seize the opportunity, to concentrate all the accumulated experience, intelligence, and benevolence of the Christian centuries in one gigantic effort, to make the noblest and loftiest experiment of the race, the creation of another "*New World.*" The twentieth century should see this experiment far toward a successful issue.

Perhaps the policy that ought to be formulated could scarcely be better outlined in part than in Mr. Cust's language: "(1) To develop the self-governing aptitudes of African nationalities either as kingdoms or republics. (2) The European powers should be just and unselfish to the populations, which have by violence and by brute force been brought like a flock of helpless sheep under their influence. (3) The resources of the region should be developed by methods not calculated to destroy the indigenous population. (4) The introduction of legitimate commerce, exclusive of spirituous liquors and lethal arms, and the gentler virtues of education and social culture."

Of course it will be impossible to lay the foundation of a true policy without considering Africa past and present, the African at home and abroad, Africa's influence on letters and language, commerce and politics, and the influence of the outer world on Africa. What Africans have done and can do as manufacturers and tradespeople, as agriculturists, in medicine, mechanics or the fine arts, we judge, are to find prominent place and able presentation in the proposed African Congress at Chicago, and there are some Africans who can forcibly treat these topics. Rev. James Johnson, a member of the Legislature of Lagos, and Bishop B. T. Tanner, of America, are well furnished to discuss the sociology of Africa and the Africans.

African philology is of much wider interest than the limits of Africa. Dr. Robert N. Cust has already catalogued upward of five hundred of these African languages, and if he should present a paper on the subject in general, it will be the rich result of years of special study of African philology. Then our own American, Lewis Grout, the author of a Zulu grammar, a man who has devoted strength and time to the whole subject of the relative place and power of these several families of African

speech, Bantu, Swahali, and all the rest, can ably discourse on the relation of these severally to the development of Africa. Others eminently qualified to discuss allied themes will surely take part.

The history and geography of Africa, ancient history as well as modern, the influence of Madagascar on Southeast Africa, Egypt and the Soudan, the progress of the modern unveiling of the continent, are fruitful parts of the general subject, and men specially adapted and willing to treat them can be found. It is given out as probable that such officials as the Premier of Cape Colony, James Stevenson, of the African Lakes Company, Dr. Ward of the *Independent*, and even H. M. Stanley, are to be invited or have already consented to discuss important matters of African civilization, colonization, and commerce; and that Hon. John A. Kasson, ex-United States Minister to Germany at the Berlin Conference, may write of the function and power of the Congo Free State in the redemption of Africa. Other great sub-departments of the political and social sphere will challenge the ablest thought of eminent specialists.

The department of religion in Africa is quite extensive enough to have a week to itself, for the African religions are of great varieties and marked by strong characteristics. The ancient Egyptian religion with its "Book of the Dead;" the ancient Christianity of Egypt, Abyssinia, and Nubia; the Mohammedanism of the north half of the continent; the work of the modern missions of the Roman Catholic and Protestant churches in the Dark Continent, are of foremost interest. We are given to understand that archbishops, bishops, and secretaries are among those likely to present papers on the great subject of the evangelization of Africa; while ex-governors and senators, jurists and statesmen will present various phases of Afro-American culture, opportunity, responsibility, and progress.

The Advisory Council of this, which is technically termed "an African Ethnological Congress," numbers a strong host of able men in America, Europe, and Africa. The administrator of Bechuanaland, the commissioner for Basutoland, and a large list of other important functionaries in South, West, North, and East Africa, at Zanzibar, Natal, the Gold Coast, Algeria, Tunis, Zambesia, and every other important point, are members of this Advisory Board; De Brazza, Wissman, Schweinfurth, Du Chaillu, Carl Peters, Sir Samuel Baker, and other eminent explorers of the continent, members of the Royal Geographical Society, Capella and Ivens, Ministers of Foreign Affairs Rome, Sultans and military men, with many foremost ministers of America and of Europe, have all pledged their patronage to this council and become members of it. It ought to arrest attention even amid the whirl of the Columbian Exposition. The anticipation is that the papers will be published hereafter, in full text, even should the twenty-five minutes or so allotted to their reading be too restricted for the entire essay.

Africa is a vast continent. Lay its western edge on our Pacific Coast and it would cover land and sea to the coast of Ireland. It has perhaps four times the population of the United States; it is the coming continent! Great opportunities are offered the Christian Church for its evangelization. Missions, and, as it now seems, missions only can ameliorate the condition of the barbarous races of three fourths of this vast continent. The African problem is a perplexing one, but its resolution is hopeful and assured.

Lay Missionaries for the Foreign Field.

BY REV. C. A. NICHOLS, BASSEIN, BURMA.

Foreign missions are unmistakably passing out of the emotional into the practical stage. Many of the most devoted among our pastors and laymen are diligently studying the problem

how most rapidly and effectively the Church may fulfil her mission to the nations. All are agreed that a greatly increased force of laborers are needed for this purpose, and by some it is argued that an adequate force can never be available until recruits are drawn from all worthy sources, lay as well as clerical, from our Christian artisans, business men, and farmers, as well as from those liberally educated and ordained to the special work of the ministry.

A little over thirteen years of experience and observation in the foreign field, however, have convinced me that, while Carey and quite a number of others successful in foreign fields have been men who did not go out thus trained for the special work of the ministry, still the same success may be predicated of many evangelists and pastors in the history of the Church at home; and, notwithstanding that fact, the great bulk of the most successful work in the ministry of the Word has been done by men specially chosen of the Spirit, set apart by the Church for that special work, and educated for that work as liberally as possible. By some it is thought that the foreign work would not call for so thorough an education as the home, from the fact that the people to whom the worker will be sent are presumably less intelligent than those to whom he would minister if at home; but there are other factors in the problem that are not always taken into account.

One of the exceptional conditions to be taken into account is that most of our foreign missionary operations are necessarily carried on among peoples who live in climates inimical to European races, with the result that not only must the work be prosecuted there with much less bodily vigor, but that it will necessarily be subject to still further hindrance by absences from the field on the part of the worker, in order to regain health and vigor. Hence it is essential that the missionary should come to the work so disciplined that he will be in the very highest state of efficiency while on the field. After arriving, he will have to acquire a language as diverse from his vernacular as well can be, and that, too, under very untoward circumstances. If he has not already gained fixed habits of study and concentration, in nine cases out of ten he will fail in gaining such a thorough mastery of the language as he must have in order to gain the respect of the people to whom he is sent. Moreover if he does not have such habits of con centration and sustained mental effort, he will be apt to yield to the temptation to magnify trifles and chafe in the harness, to a far greater extent than he would had he been subject to the severe mental discipline that should be the result of any training that is contemplated in what we commonly understand by a "liberal course of study." Under the new and trying surroundings amid which his work must be done, he will in every respect find his resources tried to the utmost, and thus will on every hand find a need for the very best discipline available, and without which so many have failed who might have otherwise achieved success. It will be said that failures have not been wholly among the undisciplined; but the same may be said with equal truth of pastors at home, notwithstanding which fact, very few people will be found to-day who would urge our going back to an uneducated ministry for the home churches.

There is, then, the need of still more care in gaining the highest possible efficiency in those whom the Church sends abroad, because there is involved so great an outlay in sending out and returning those who fail; while their failure will be sure to work so much more disastrous results abroad than here, where the worker is far less conspicuous, lost as he is among so great an army of other workers.

Some of the friends of missions are almost overjoyed over the fact that some of our farmers, artisans, and business men have begun to go to the foreign

field, many of whom have gone at their own charges, hoping to be able to live by the exercise of their secular calling and preach the Gospel meanwhile. We could only wish that the whole heathen world might be leavened by such ; and, on the face of it, the plan would seem to be the most reasonable and easy of the many experiments yet tried in the world's evangelization. Still, there are many things to be fully considered before any family determines to sell out and undertake the actual experiment. God will not interpose to save us from the exercise of reasonable forethought any more than He did in the days of the crusades, even though the spirit and intention of the effort may be solely the furtherance of His glory. Those of us who have been many years on the field have seen some very disappointed people, nor have the home boards been less disappointed, in many cases where they have been called on to pay the round trip expenses of some who have started out with undoubtedly a sincere impulse, but nevertheless from an impulse without forethought. Happily such cases are in the minority, but still they have been frequent enough to serve as a warning. It may be understood, at the outset, that in most cases a European, with his hereditary habits and constitution, will find it a hopeless task to provide for the support of himself and family in an uncivilized or partially civilized tropical country, in competition with the natives of the country, who can endure exposure and labor there far better than himself, and who can live on what to him would mean the ruin of health or loss of life. This is true of any form of manual labor ; while, if he engage in trade, the habits of mutual distrust and unreliability, which obtain among all heathen people, stand in the way of his success, unless he shall descend to habits of trickery that are far too common among European traders in such lands ; nor will the people ever give him their confidence as a religious teacher and leader, if they think he is there to gain money. This would be merely to gain subsistence for himself and family, without speaking of the time and strength necessary for evangelistic work among the people, or to gain a mastery of their language ; a task requiring, of itself, several years even for one who has the maximum of his time and strength at his command. In the opinion of some who have advocated an extension of this principle upon which to conduct our foreign missions, the relation of such lay workers to the ordained men in the field would be that of "assistants" or "helpers," and so under their direction, while reference is frequently made to the example of some of the English and continental societies ; but it may be said that this system is the outgrowth of the social and class distinctions which enter so largely into the European habit of thinking, and results do not show their organization to be superior to ours. On the other hand, I have often heard the members of their missions express their recognition of the greater fruitfulness of our American missions, employing, as most of our societies do, chiefly ordained ministers of the Gospel.

One of the chief objections that I have to this plan of lay "assistants" or "helpers" is, that the most valuable helpers will always be found in the native converts, who need the benefit of the relation in training for their own future work. If foreigners do this work for them, they will never take the responsibility upon themselves, and we shall only perpetuate a dependent body of converts.

Lay workers of a certain kind, however, are called for on the field in greatly increased numbers. Well qualified medical missionaries and teachers are still imperatively demanded, and even these will do far better if educated for the ministry and ordained to its work as well.

As to lay workers going out at their own charges, I may say that the above opinions are not brought forward as speculations as to what might be the

case, but from personal observation of cases where the experiment has been tried, under as favorable conditions as would fall to the lot, on the average, of any one attempting this method. Some such have been dependent for months together upon the families of those sent out and supported by mission boards, and who already had more demands upon their resources than they could supply ; some suffered from actual want and disappointment, to the limit of mental derangement ; and numbers have afterward gladly gone to work under appointment from regular mission boards, doing work in the regions to which they have gone.

There is always a certain fascination about the idea of thus going out, independent of all controlling boards and agencies, which is very apt to captivate, not only those contemplating the work for themselves, but others, so that they can be assured they will get a hearty amen and Godspeed from pastors and churches, already burdened by ever-increasing avenues for expenditure on objects nearer home, even though the bulk of that expenditure may be for more luxurious services and imposing edifices of worship.

Hence, while we gladly welcome all those devoted men who have "sold all they had" and laid it at their Master's feet, and have given not only it bu themselves to the work of reclaiming a lost world, believing that their sacrifice will meet its reward, yet it is to be devoutly hoped that those contemplating going out will "count the cost" before they begin to build, lest they reap for themselves disappointment and chagrin. Such advice will not injure the work any more than similar solemn injunctions on the part of Christ Himself to those who would follow Him in His missionary ministrations while He was yet in the body.

On the other hand, the Church at home must not expect that she will be relieved of her part, as a whole, in carrying on the work ; and that at a sacrifice of her best talent as well as of her substance, which sacrifice will, according to the Divine law, certainly not only gain the direct end for which she labors, but will also bring her in return a rich fruitage of blessings at home.

Affairs in Japan.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

Few, if any, more auspicious changes have occurred in politics than the recent reorganization of the Cabinet and the return of well-known and honored leaders to power.

When Count Inouye and Count Ito resigned their positions and retired to private life, the control of affairs fell into the hands of new and untried men, and it seemed inevitable that serious and irreparable loss must be the result, and all the bright hopes of the past were to be disappointed.

But greatly to our surprise and relief, there has been accomplished a happy change in affairs, and the outlook for Japan to-day is brighter than ever. What is evidently needed at this time is the presence of the best and ablest men at the head of the government. Constitutional government is an experiment thus far ; and it is inevitable that for years to come there must be a strong and wise administrative power to check what is wrong and enforce the right.

So we have now most happily in the new ministry the ablest and most popular statesmen that the country can furnish. At the head is Count Ito once more, and associated with him is Count Inouye as Minister of Home Affairs.

To these two men more than to any others does Japan owe her present position and progress ; and with years of experience in the administration, they are without question the two men to be at the head of the Cabinet and the chief advisers of the Emperor.

The Minister of Foreign Affairs is Mr. Mutsu, who was for several years the Japanese Minister at Washington, and who has thus the experience that especially fits him for such a position.

It is not too much to expect that under his administration there will be some better adjustment of the present question of extra territoriality and the relations of foreign residents to the government. The recent attempt to force concessions from the foreign powers, by limiting the privileges of the foreign residents here, and making the situation more uncomfortable, has not been helpful to Japan, and is making the question of coming under Japanese control still more serious and questionable.

The question that will especially interest the Christian people in the United States is the probable attitude of the present and new ministry toward missionaries and their work. I think that it is the general opinion that we owe to the men now in power the liberty that we now enjoy; and more than that, they have shown a sincere and intelligent sympathy with what has been done.

As proof of this I need only mention the liberal donation of 1000 yen (about $800) toward the Doshisha at Kyoto by Count Inouye. Count Ito signified his approval of the work and promised his aid. No institution in the country has been more decidedly Christian in its character.

The erection at Yamaguchi, by Count Inouye, of a suitable building for the use of Rev. Dr. Beck in teaching his Bible class, and his liberal construction of the restrictions contained in the passports, are direct and tangible proofs that missions will not suffer from any action on the part of those now at the head of the government.

The discussion of theological questions is becoming less prominent, and the pastors and other Christian workers are settling down to more steady and effective work for the salvation of souls. It has become evident to many that there is no new and better method for the conversion of sinful men than the old theories of redemption through Christ, and the necessity of the work of the Holy Spirit in sanctifying the heart.

And the happy result is that extensive revivals are reported from many quarters, and a most hopeful state of things has taken the place of the deadness and indifference of the past. The greatness of the difficulties and the inadequacy of human means are being felt everywhere, and so there is a turning to the true source of success in all mission work, and that is the help of God.

Some think that there are enough missionaries in Japan to accomplish all that is needed to make this a Christian nation. Others think differently. But one thing is certain, that it is not by an increase of numbers alone that these hard hearts are to be subdued and won to Christ. God chose only three hundred to overthrow the Midianite host; and with His help we shall have success, whether the helpers be multiplied or not.

No doubt there is still room for many more good men, and in some places they seem to be sadly needed, but we need even more than all, such a baptism of the Spirit as will make the truth effective in the convincing men of sin and their need of a Saviour. That God is showing His power and willingness to save should call forth the gratitude of all hearts.

The Rev. I. H. Correll, of the Methodist Episcopal Mission, reports that he has recently been through a large part of Kiushiu, and the work is in a very prosperous condition. The people are very attentive to preaching and the congregations are quite large. He has recently visited the Loochoo Islands, and brings back a glowing account of the reception given him. He preached several times. At the first service he had about one hundred present, two hundred at the second, and four hundred at the third. Everywhere he went he was most kindly received, and was urged to commence work on the islands. The Baptists have a native worker there now.

The school for boys connected with the Southern Methodist church at Kobe is soon to be enlarged. It has shown a

constant growth since its organization three years ago. In a recent letter from the Rev. Mr. Wainwright, he says that "We have been having a very gracious work of the Holy Spirit in our school. It has been a glorious season with us, and we believe there will be much fruit unto the salvation of souls as a consequence of this blessing." The Southern Presbyterian Mission has recently opened work in Takamatsu, on the island of Shikoku, and are meeting with much success.

The conference of the missionaries of the American Missionary Union (Baptist) has recently been in session at Yokohama. The report says: "The work of the year shows progress. About twice the number that were received the previous year have been baptized into the Church." Rev. J. H. Pettee writes that the late annual meeting of the representatives of the Congregational churches at Osaka was the best all-round meeting ever held. About eighteen months ago a native pastor was first stationed by the mission of the Evangelical Association at Togane, near Tokyo. The work has steadily increased, so that the present church-membership is forty-five, and ten more are ready to be baptized. Quite a revival spirit has appeared in the schools of the Methodist church at Nagasaki.

The two churches at Hachoji have recently united in holding special or revival meetings, which have been attended with good results. New interest has been awakened, the attendance at the churches has gradually been increasing, and a number of applicants for baptism are reported.

Things Chinese that are Promising.

BY REV. J. SADLER, AMOY, CHINA.

Dr. Cobb, whom you may soon see back in the States,* is profoundly impressed with the direct interposition of God in the present progress of missions. From his vantage-ground he discovers secret growth as well as progress that is more tangible. The mixture of evil with good (to be truthfully recognized) is no more than is going on all over the world, and the wonder is that from the overwhelming mass of evil so much of good is forthcoming. "A Divine purpose is being clearly evolved." These things are to him absolute facts of experience, and in his farewell address we found enlarged consolation fitted to fire the heart with that confidence in God which is the result of a generation of proofs of His faithfulness.

It may not be sufficiently realized that in this distant Eastern land there is reason to look for exceptional developments of good. So far there have been grinding toil, sapping and mining, seed-sowing. If a touch of life is granted from above, what is just now feared politically, of any spark setting this province in a blaze, may take place in a happier sense.

Multitudes of Chinese Christians are praying for the conversion of the Emperor. Whatever views may be held in the West as to the good or evil of rulers being mixed up with the spread of the faith of Christ, here it seems to be generally felt among Chinese Christians that the will of God cannot be fully accomplished while the leaders of the country are unaffected by the truth. At present Christianity is not even regarded as a *legal* system of faith and conduct, much less understood. It is time for the Lord to work to discountenance heathen and immoral proceedings, which are often tolerated all round by the great of this world, if not even engaged in. Christ was weak as regards the things of this world, but He never lacked the power of the Spirit.

It transpires that there may be more of indirect success than is imagined. The Chinese are now known to be keen on our newspapers (in Chinese), and not a little interested in seeing what is

* Dr. Cobb, the Secretary of the Missionary Board of the Reformed Church in America, completed his tour around the world and resumed his duties at his desk early in September.—J. T. G.

thought of them. They cannot shut themselves up any longer. One paper, called *The Ten Thousand Countries' Newspaper*, is, we believe, read in high quarters. We know of a Mandarin, not mean in degree, who considers it greatly to his interest to have honorable mention in this paper. What suggestions grow out of such a fact as to good though silent influence. We need not expect that the turning of this people to God may come about in just our methods of church life and discipline. If, as we know to be the case, consciences are aroused, a moral sense deepened and vivified, vigorous sympathy, however hidden, be called out for many kinds of reform, this all is good. Individual conversions are ever taking place. Prayer is constantly going up for such work of the Holy Spirit. There is nothing too hard for God in regard to turning the tremendous forces of heathenism to His service ; and, in answer to prayer, ever being offered, raising up such effective native apostles as may, like Moses and Paul, lead multitudes into the kingdom of heaven.

I have made a suggestion to Dr. Cobb, as to whether he could have it arranged for important news from your valuable REVIEW bearing on China, to be translated into the Chinese newspaper above referred to, and *vice versa*.

Canada Notes.

BY REV. W. B. DICKIE, MILFORD, NOVA SCOTIA.

The Presbyterian Church in Canada has sent out this year eleven new missionaries. Four young ladies, two of whom are M.D.'s, are now under appointment and have gone to India. Two others have left for Honan and Formosa, and Rev. C. Webster, this Church's first missionary to Palestine, is now on the way to Jerusalem. The last week in July was then a most eventful week in the history of the foreign mission enterprise in the Presbyterian Church in Canada, for in that week three missionaries were ordained and designated for service. Our Trinidad Mission has now reached an important era in its history. Twenty-five years have passed away since the pioneer missionary, Dr. Morton, left Nova Scotia and commenced work among the coolie population. The general work of the mission has been very much enlarged of late, adding very greatly to its cost. The Government of Trinidad passed a new school ordinance which had to be accepted by our staff of missionaries. The law, on the whole, is favorable to the mission. A number of new buildings had to be erected, which cost the Church $10,000. In consequence of the government's action a debt of over $7000 now rests on the Foreign Mission Fund, and steps are being taken to wipe it out. A Presbyterian college has also been opened on the island, with a staff of three professors and an assistant and forty-six students in attendance. Several of our Young People's Societies of Christian Endeavor have contributed nobly toward the support of these students, and the institution will eventually prove a feeder to the wide heathen field of India.

Forty-seven years ago mission work in heathen lands was first commenced by one branch of the present United Presbyterian Church in Canada. The Presbyterian Church in Nova Scotia in 1846, comprising scarcely thirty congregations, sent forth their first missionary. Now there are not less than eight different fields occupied—viz., New Hebrides, Trinidad, Honan, India, Formosa, Jerusalem, Indians Northwest, and Chinese British Columbia. Three presbyteries have also been formed — viz., Trinidad, India, and Honan.

Upward of $8000 was on hand to commence operations among the Jews in Palestine, and the young man who has gone forth as the first missionary is eminently qualified for the work. The matter of establishing this mission has

been under consideration for some years, and has lain very close to the hearts of not a few Canadian Presbyterian people. The mission has been inaugurated under most favorable auspices, and it is probable that in a short time another missionary will follow.

A Call for Prayer.

To the Members of the Student Volunteer Movement for Foreign Missions:

The Student Volunteer Movement has reached a time of crisis. Its members include thousands. It has the confidence of the churches and missionary societies, as never before. The missionaries are looking to it anxiously and expectantly. Never in the history of missions have the calls for laborers been clearer, louder, or more imperative than those which ring in our ears to-day; for it is the unanimous testimony of missionaries at the front, that during the closing years of this century the issue of the conflict will be determined for generations among a vast majority of the unevangelized inhabitants of the world. As far as responsibility rests upon the United States and Canada, if these calls are responded to at all, humanly speaking, they must be answered largely by the student volunteers. The movement is now over six years old, and a great many of the volunteers have completed their courses of study. It is time, therefore, to look for and confidently expect larger numbers to hasten to the fields. To make this possible one thing is pre-eminently necessary. It is that which Jesus Christ explicitly commanded: "*Pray ye*, therefore, the Lord of the harvest, that He send forth laborers into His harvest."

In view of the crisis on the one hand and this command on the other, we, your Executive Committee, most earnestly recommend that the volunteers in each institution set apart Sunday, October 30th, as a DAY OF PRAYER for the Student Volunteer Movement, and for that greater object wrapped up in its watch-*cry: The evangelization of the world in this generation.*

Regarding the observance of the day, we further suggest:

1. That the volunteers be called together at the earliest possible date, to hear the reading of this call, and to determine definite plans.

2. That early in the day a meeting for special prayer be held, limited to volunteers and all others deeply interested in this object.

3. That a public meeting be held later in the day, when there will be given brief, carefully prepared addresses pertaining to the purpose and significance of the Student Volunteer Movement, the crisis in missions, and the individual responsibility of Christian students.

4. That a thank-offering to God be made at the public meeting, which shall go toward the extension and development of the Student Volunteer Movement.

A vast Hindu conference has recently been held at Benares, India, to take steps toward the saving of Hinduism from the encroachments of Christianity. Among other things the conference recommended that October 30th be set apart as the special day of prayer for the preservation of the Hindu religion. Should not this mighty fact attach peculiar significance to our observance of this day? Let us recall the experience of Elijah with the prophets of Baal (1 Kings 18: 19-39); and before a witnessing world, let the day demonstrate in some new measure that, "The Lord, He is God."

JOHN R. MOTT, Inter-Collegiate Y. M. C. A.,
MISS CORABEL TARR, Inter-Collegiate Y. W. C. A.,
D. WILLARD LYON, Inter-Seminary Miss. Alliance,
Executive Committee.

Book Mention.

—*Serampore Letters*, being the unpublished correspondence of William Carey and others with John Williams, 1800-

1816, edited by Leighton and Mornay Williams, has been issued by G. P. Putnam's Sons. There is incidental information here, which shows New York to have had a large share in the initiation of the Baptist Missionary Union. A Baptist society in New York antedated Judson's departure, and earlier still they had sent Elkanah Holmes to the Indians.

—*Do not Say* (F. H. Revell Co., New York) is a book of about 100 pages, containing brief answers to the Church's excuses for neglecting the heathen, by a missionary of the Church of England in mid-China. Price, 10 cents. The same publishers send forth *Indian Gems* for the Master's Crown, a true narrative, intended for native Christians in India, but helpful to an insight into the way Christianity spreads in India. It is little wonder that it has been translated into many European languages. The difficulties of the men of the East who desire to become Christians are here made real to the foreign Christian.

—*Our Life Among the Iroquois Indians* (Congregational Publishing Society, Boston), by Mrs. Caswell, is a record of fifty years of service among that portion of the well-known Six Nations on the Cattaraugus Reservation near Buffalo, N. Y. It is illustrated. The student of the red races and those interested in mission work among them will delight in this book.

—A really great work is *Bibliography of the Algonquian Languages*, by James Constantine Pilling, a Smithsonian Institute volume of the Bureau of Ethnology. It is full of missionary intelligence, and ought to be largely drawn on for material on the missionary advance of this country.

—*The King's Business*, speech by Dr. A. T. Pierson, at the annual meeting of the China Inland Mission (Morgan & Scott, London), is in Dr. Pierson's best style. The facts are strongly grouped, the movement of thought is "straight on" and strong, and the rhetoric is strong. It is an inspiring pamphlet. *The Heart of the Gospel* (Baker, Taylor & Co., New York). This is twelve sermons, delivered at the Metropolitan Tabernacle in London, by Dr. Pierson. Many thousands of people will be curious to know what Dr. Pierson preached under the circumstances. These are plain, helpful, vigorous Gospel sermons; in many respects not unlike Mr. Spurgeon's own sermons in this great Tabernacle. They will be widely read, as they ought to be. They treat of themes which are the "heart of the Gospel," for they are clear-cut expositions of ex perimental Christianity.

—Bishop Tucker, in writing from Uganda, uses the following language: "How shall I find language to describe the wonderful work of God's grace which has been going on in this land? Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday, December 28th, I stood up to speak to fully 1000 men and women who crowded the church of Uganda. It was a wonderful sight! There, close beside me, was the Katikiro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a degree. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock."

—In 1888 the great Japanese version of the Holy Scriptures was completed. On this monumental work, forty-six missionaries, under the leadership of Dr. Hepburn, were engaged for sixteen years.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The cable has announced Dr. Clark's safe arrival in Australia. He made stops at Hawaii, the Samoan Islands, and at Auckland, New Zealand. Misapprehension exists in some quarters regarding the purposes of Dr. Clark's around-the-world Christian Endeavor tour. It is not intended to start new societies. Dr. Clark is glad to be able to say that he has organized only two societies, and those in churches over which he was pastor. He believes that societies should be organized by no one but the pastors of their churches. He goes with two aims—one is to study the foreign fields, and see their peculiar needs, that he may be able to judge what modifications in Christian Endeavor methods, if any, would better adapt them to changed conditions. He will become acquainted with zealous Christian Endeavor workers everywhere. He will give them of his own abounding zeal, and will gain fresh courage and good cheer from them. While he will himself organize no new societies, nor set in motion agencies for their organization, undoubtedly many new societies will spring up in all these foreign lands as the result of his visit. The second aim is to inspire the societies at home with fresh missionary zeal. These societies are watching his trip with especial care. By means of it their interest in missions and knowledge of them will be increased many fold.

One instance of how this will be done. In many societies it is already proposed to hold regular meetings, keeping pace with Dr. Clark's progress, for the sole purpose of studying Christian missions in the lands he visits. These are to be apart from the regular prayer-meetings. Mr. S. L. Mershon, one of the Christian Endeavorers most prominent and suggestive in this line of work, has outlined a very capital course of study for such meetings. The programmes are being published by *The Golden Rule*. The first follows Dr. Clark across this continent, dealing with such topics as the Moody work in Chicago, the Utah problem, the money-power of the nation as a national peril (this in connection with California), and suggesting books to be read and essays to be written. This is only a sample of the ways in which this journey of Dr. Clark's will be utilized for the increase of missionary enthusiasm throughout the great army of Endeavorers.

Mr. John Willis Baer, the General Secretary of the United Society, has returned from his voyage to Scotland decidedly improved in health, and able to devote himself energetically to his office work. He narrowly escaped a twenty-days' quarantine.

At a recent meeting of the United Society, held in Boston, the By-laws were so amended as to provide for the election of thirty-nine instead of thirty-one trustees, the present number. The membership of the board of trustees is now quite evenly divided among the evangelical denominations, but there are two or three which have zealously adopted the Christian Endeavor movement, and yet have had no representation on the board. This body has always been a fairly representative one, and it is always to remain such. In accordance with this action there have been added to the board Rev. J. F. Cowan, of the Methodist Protestants, and Rev. William Patterson, of the Canadian Presbyterians—two denominations in which Endeavor societies are now multiplying with great rapidity.

Few things done at the New York Christian Endeavor Convention have been productive of more good than Mr. Robert E. Speer's call for a vote showing who had read ten representative books on missions. The eyes of the thousands of Endeavorers there were

opened to their lack, and not in vain. From all over the land comes news of a more ardent reading of missionary literature than ever before. If Mr. Speer asks that question at Montreal next year he will get a far better showing. To aid this increased study, Rev. S. W. Pratt gives in the New York *Evangelist* several lists of the best twenty missionary books, prepared for him by Dr. Pierson, Dr. Ellinwood, and Mr. Speer himself. These authorities recommend the lives of Carey, Burns, Paton, Mills, Judson, Williams, Neesima, Brainerd, Mackay, Moffat, Livingstone, Hannington, Duff, Patteson, Martyn, and Morrison. Among the other books they recommend are Pierson's "Crisis of Missions" and "Miracles of Missions," Strong's "Our Country," Funk & Wagnall's Encyclopædia of Missions, "Corea, the Hermit Nation," and "The Mikado's Empire," by Griffis, "China and the Chinese," by Nevins, and "Moravian Missions," by Thompson. This list will make an excellent guide for thousands of young readers.

In many ways Canada is showing a most vigorous interest in the Endeavor movement, and especially in the organization of large and vigorous county unions. The fact that Montreal is to have next year's International Convention is one cause of this access of enthusiasm, and another is the capture of the two banners by Ontario and Manitoba—the banners that represent the greatest aggregate and the greatest proportionate increase in the number of societies.

In a large Christian Endeavor Convention held recently in Chicago, Dr. P. S. Henson said emphatically, "I would not be a Baptist if I could not be a Christian Endeavorer, and I would not be a Christian Endeavorer if I could not be a Baptist."

At the successful convention lately held by the Endeavorers of the maritime provinces of Canada, one speaker significantly said, "The motto of the society, instead of 'For Christ and the Church,' might have been, 'For Christ as found in the ——— Church'—but it wasn't." Endeavorers are true to their church, and to Christ wherever He is found.

One fruitful work for which Endeavor societies are especially well fitted is the establishment of Sunday-schools in neglected places. These Sunday-schools are sure, if well kept up, to grow into churches. It is pleasing to notice that here and there, all over the country, the young people banded together "For Christ and the Church" are undertaking this gracious task.

One society in California has pledged itself to labor against the opium traffic and against cigarette-smoking. Of a special train sent to a recent California county convention, crowded with Endeavorers, it was said that it was the first train ever sent over that road without a smoking-car. The same remark was made of the train of ten cars that pulled out of Boston for the New York Convention. Probably not one of the thirty thousand Endeavorers at New York used tobacco in any form.

A special effort—but only a slight one—was made among the Congregational Endeavor societies of the western part of Connecticut last year, and forty-seven societies contributed to the Woman's Board of Missions $1800. This sum supported missionaries in India, China, Turkey, and other heathen lands. Equally good results could doubtless be gained by equally faithful work among the young everywhere. And what revenues for missions that would mean!

The Methodist Protestants are wisely adopting a plan of conference unions of the Methodist Protestant Endeavor societies, like the plan of presbyterial unions adopted quite largely by the Presbyterians. Such unions bind the societies to their denominations, while the State and national gatherings give them broad outlooks and the blessings of interdenominational fellowship.

The Christian Endeavor pledge has been translated into the Mpongwe language, of the western coast of Africa.

The name of the society literally retranslated is, "The Party of Christian Zeal."

There are Christian Endeavor societies in Syria, and some of these carry on their services in Arabic.

Sunday-school committees of Endeavor societies have planned some very shrewd ways of increasing the numbers and interest of their Sunday-schools. Here is one of the best. The committee gets one class each week to act as a "recruiting squad" to bring in new scholars. The Endeavorers in that class will naturally act as leaders in the week's campaign. The superintendent announces publicly the result of the work, and after each class has had its turn the Endeavor Sunday-school committee gives a pleasant party in honor of the class that has done the best.

The young people of Lawrence, Kan., have enjoyed, during the summer, the advantages of the Christian Endeavor interdenominational fellowship in this way. During one week a meeting would be held of the lookout committees of all societies belonging to the union; during the next week, of the prayer-meeting committees belonging to these diverse societies, and so on. The interchange of ideas and the mutual inspiration were very helpful.

Recently a Christian Endeavor society has been organized among the Chinese in San Francisco by the Congregational Chinese Mission there. This is probably the first Chinese Christian Endeavor society in the country, if not in the world.

In the Hawaiian Islands, Dr. Clark's first foreign stopping-place in his around-the-world tour, a Christian Endeavor society was organized early in 1884. Three others have since been formed. All are engaged in aggressive Christian work.

Systematic giving is one of the most prominent subjects before the Endeavor world, and deservedly so. Committees on systematic giving are appointed by the societies in some places. These committees obtain and distribute literature, get up public meetings to enforce the duty of tithe-giving, and form leagues of those who are willing thus to share their possessions with the Lord who gave them. Such committees are very effective.

The same young people that gave Whitelaw Reid such a rousing reception at the New York Convention have sent him a petition asking him to stop the publication of a Sunday newspaper.

Twenty State, Territorial, and Provincial Christian Endeavor Conventions occur during the fall and early winter months,—Maine, the mother-State of Christian Endeavor, leading the list, as is proper. For these conventions the greatest preparations are being made. Most eloquent and earnest men and women will address them, and many projects for the advancement of the kingdom will be set in motion at these meetings. The splendid fervor of the New York Convention bids fair to animate them all.

Compared with some denominations the Reformed churches have few Christian Endeavor societies, but here is their record: In 1890 twenty-three societies gave to their mission boards $117; in 1891, twenty-nine societies gave $231; in 1892, eighty-five societies gave $545.

In Australia, where Dr. Clark is now at work, the first Christian Endeavor society was formed about four years ago. In South Australia there are already seventy-seven societies, in New South Wales thirty, in Victoria one hundred and thirty, and many more in other divisions of the continent.

Two significant bits of news come to us from a Christian Endeavor society among the Sioux Indians. They are actually running a Sunday-school for the benefit of the poor white children who are brought upon the reservation by Caucasian settlers, and the other day they gave $50, as a society, to help plant Sunday-schools among the white children of South Dakota.

IV.—EDITORIAL NOTES ON CURRENT TOPICS.

The Improvement of the "Review."

Now and then letters are received criticising the editing of the REVIEW, or the nature of the material here gathered, or both ; though it is but candor to acknowledge that for one letter of complaint we have a score in commendation. All such criticisms, and especially suggestions aiming at improvement, will have an honest and hearty hearing ; for no reader can desire the increased accuracy, value, and serviceableness of these pages more than those who give so much labor to their preparation. We welcome our readers to a share in the untiring endeavor to make the MISSIONARY REVIEW OF THE WORLD a storehouse of both exact information and spiritual inspiration.

At times the same sort of items have appeared in the different departments ; and as it has seemed best to put these subordinate departments under care of different members of the editorial staff, on account of the extent of the world field and the vastness of the matter requiring to be passed upon, it has been found difficult to avoid such seeming repetitions. But arrangements are now making to have all the pages pass under the final revision of the managing editor, Mr. Delavan L. Pierson, before electrotyping.

One of our esteemed correspondents complains that "the editing is not up to date," and instances the outbreaks in the Piræus, which occurred in February, but were referred to as "recent" on page 622.

This is an *electrotyped* periodical ; and the time needful for preparing each number, even with utmost speed, makes impracticable all competition with daily, or even weekly, religious papers that are issued at short notice and with such frequency. Even in the weekly religious journals the news is often stale, having had the eyes of the reading public for a week previous. But our choice is either to omit altogether notice of current events, or else to abandon all such competition with the daily press. This REVIEW goes to the heart of Asia and Africa as well as of Europe. It may be of consequence to make it a compendium of recent intelligence, even though months have elapsed ; otherwise, to some who are out of communication with the world, the tread of events will not be known. But we are seeking by every available means to shorten the interval between events and their report in these pages, by arranging for advance sheets of great missionary magazines, etc.

We are annoyed at times by discovering *inaccuracy*. We employ trustworthy parties to send us reports of various matters ; but it is not always in our power to verify their statements. Whenever any error is found it is rectified, and when we find a correspondent careless we get the best man we can to take his place.

The obvious improvement of the August "Monthly Bulletin" over that of July is to be accounted for by the new arrangement, by which all matter embraced in the intelligence department is submitted to Dr. Leonard, and re-edited by him before appearing in type.

One criticism made on the *material* in the REVIEW is that while "good, it is not timely nor the best." Our correspondent thinks that most articles would "suit one month as well as another," and that only "missionaries on the ground can furnish accurate statements of missions and mission work."

In reply we would say that the REVIEW is adjusted on a principle of *division of the world field*. Each number is principally given to a certain country or grouping of countries, as, for instance, February is mainly assigned to China, and December mainly to Syria. This arrangement makes certain articles peculiarly suitable to certain months. But when any paper reaches us which

should from its nature have immediate insertion, we put it in the next available issue.

And as to missionaries furnishing the only trustworthy statements, it is remarkable that the great body of complaints have come from those who have criticised the *papers furnished by missionaries themselves*. Often a man sees little beyond his own field, denomination, or peculiar work. For example, the statements of missionaries in China, etc., as to the China Inland Mission; the statements of parties in India as to the work of Bishop Thoburn and the "S. P. G."; the strictures of African missionaries as to Bishop Taylor and his self supporting missions; the severe animadversions upon the articles of Mr. Baldwin, of Tangiers, etc., have made the editors hesitate to admit some papers from the missionaries themselves; while articles furnished by such men as Drs. Ellinwood, Mitchell, George Smith, Mabie, etc., have elicited almost universal approval. We have therefore chosen to give every article a place *upon its own merits* as the only safe rule.

One correspondent thinks the REVIEW should furnish "a field for the discussion of missionary problems," and that in this "it fails absolutely." This seems to us a strange indictment. If any one will take up any bound volume and go over its contents, he will find the relation of education to evangelism, the position of native churches, native pastors, etc., and the demands for a vernacular literature discussed by no less distinguished men than Drs. Knox, of Japan, Gracey and his coadjutors in the "International Department," and Murray Mitchell. If our readers will send to us or procure for us first-class articles on these and kindred topics, the editors will welcome each on its own merits, and gladly pay for such as are used the highest rates in our power.

One criticism which has reached the editor is so absolutely unfounded it should have full space and a distinct emphatic rejoinder. This criticism is so *absolutely without a basis, in fact*, that it casts a shadow over whatever else the writer may have to say in condemnation or even commendation. It betrays a squint, a defect of clear vision, or a total misunderstanding of the truth he assails.

He says:

"Dr. Pierson's views on missions are utterly at variance with those of almost all missionaries. More than once it has been said to me that there was danger lest he do the cause of missions more harm than good. The reason for this is that he is a strong premillenarian, and believes that the sole duty of missionaries is to *preach*, without any reference to conversion or the establishment of churches. He is opposed to missions having anything to do with education, the development of literature, etc. This was brought out last week at Northfield, and *every* foreign missionary that spoke attacked his position most earnestly. In this opinion he has the strong support of Dr. A. J. Gordon, his co-editor. That particular view has, as a rule, been kept in the background in the REVIEW, but it modifies its whole tone, and is, I suspect, the true explanation of the selection of some articles. Dr. Sherwood kept it *out* entirely; but it is scarcely possible that it should not control more and more. I hear it spoken of constantly with regret and disappointment."

The editor can speak confidently, both for himself and Dr. Gordon, in saying that no more complete *travesty* of their views could well be put into language.

1. The view we entertain as to the relation of the Lord's coming to missions is stated by Mr. W. E. Blackstone to be in accord with those of the *majority* of the most devoted missionaries, as ascertained by actual investigation.

2. The so-called "premillenarian view" does not hold that it is the "sole duty of missionaries to preach," without reference to conversion or the establishment of churches. If any sensible man, who accepts the Scripture teaching

that our Lord's coming is an *imminent event*, holds such a preposterous theory, we have not yet met that man. What we do maintain is just what Dr. George Smith so compactly writes in his "Short History of Missions." Referring to Constantine's so-called "conversion," he says (p. 57) that "from a purely missionary point of view, it began a system of compromise with error —of *nationalism* instead of *individualism* in conversion—which in the East made the Church an easy prey to Mohammedanism, and in the West produced Jesuit missions."

Dr. Gordon and myself firmly believe that "preaching the Gospel as a witness among all nations" means setting up churches, schools, a sanctified press, medical missions, and, in fact, all the institutions which are the fruit of Christianity and constitute *part of its witness;* but that our Lord's purpose and plan are that we should not wait in any one field for the full results of our sowing to appear in a thoroughly converted community before we press on to regions beyond, where as yet the name of Christ has not been spoken; and that our duty is to sow everywhere and as shortly as possible the simple message of the kingdom, that it may everywhere be followed up with every other agency that helps to transform a community. Missions begin in evangelization, but have *everything* to do with Christian education, and the printing press, and the organization of churches, and the training of a native pastorate. Not at Northfield, or anywhere else, "last week," or any other time, has the editor of this Review affirmed anything else than what he here boldly reaffirms, that our duty is to go into all the world and within the limits of our own generation preach the Gospel to every creature; that our first duty is *contact*, and that *conversion* is something we cannot command, but must leave to God. To give every man the Gospel, this furnishes a *basis* for all other work which helps to make a true Christian community. But to lay siege to a nation like Japan and concentrate our forces there until the nation is converted, is to disobey our Lord's command and abandon His obvious plan, while it is to set up a false and illusive standard of success. Wher ever, as Dr. Smith says—whom we have supposed to be one of the *post*-millenarian brethren—nationalism displaces individualism in conversion, and concentration on limited fields displaces diffusion over the whole world field, we compromise with error, and risk the real success of missions.

The editor-in-chief presided at Northfield on the Mission Day, and if "every foreign missionary that spoke attacked his position most earnestly," he failed to recognize the opposition. In fact, all that he said on Mission Day was to present a few of the marvellous results of missions in the hundred years; and whatever was said on the bearing of the Lord's coming on missions was said *the day before*, when only a few of the speakers had yet arrived!

As to Dr. Sherwood's "keeping out such matter entirely," he never interfered with the province of the editor-in-chief, who from the first controlled by explicit arrangement the *character of the articles* appearing. Dr. Sherwood's department was the arrangement of details and the make-up of the Review; and only in the absence of the other editor did he control the literature of the Review. But from the first no article *has ever been excluded* because it presented a view contrary to the private and personal views of any of the editorial staff. The question has never been asked of any contributor, or even of any sub-editor, whether he held a premillennial or a postmillennial view of the Lord's advent; nor does the editor know, save in the case of Dr. Gordon. Each writer is alone responsible for the view he takes; and all we ask is that no grea essential truth of the Christian system shall be questioned in these pages.

Now that we have given thus much space to the subject of the improvement of the Review, it may be well to add that we desire the best available papers,

from whatever authorized and competent sources, upon all phases of missionary work at home and abroad, and upon all questions pertaining to the philosophy and economy and history of missions. For such articles we shall, whether personally solicited by us or not, whenever we can make use of them, pay the writer whatever the pecuniary resources of the REVIEW make possible. We are specially desirous of *accurate reports of recent intelligence* from every field. If any reader knows of a work, a mission, or a field of labor which has no adequate representation in these pages, we ask his help in furnishing or securing such matter as remedies the lack. The editors desire to have every intelligent reader share in the editorial care of the REVIEW by thus making it a fuller and more trustworthy magazine of information. Various changes which experience seems to dictate will be made with the opening of a new volume in 1893. Meanwhile, we welcome any friendly suggestions which may help us in a field where we have had none to precede us and pioneer the way. This is, so far as we know, the only REVIEW that has undertaken to cover the world-wide field of missions, and it is not strange if we should have found no small obstacles in our path. We invoke Divine help in a most arduous toil.—A. T. P.

A new contribution to missionary biography is forthcoming from the golden pen of George Smith, LL.D., of Edinburgh, Foreign Secretary of the Free Church. It is to be a life of Henry Martyn, and will be a valuable addition to the marvellous biographies of Duff, Carey, Wilson of Bombay, Summerville, etc., from the same gifted author.

Dr. Smith spares no pains to prepare these masterly volumes. He went last year to Land's End to get up the "local color" for Henry Martyn's life, amid the surroundings of Truro, in Cornwall, where Martyn was born. That story of the Cornish boy who died at Tokat has splendid possibilities in it, divine and human, with a pathetic love note. There is so much new material, that, as Dr. Smith says, his Life has yet to be written, outside of his own precious journals; and he proposes to put him and Carey side by side, both men of the people; but one a self-educated shoemaker, and the other an academic scholar. This hint of the coming feast will serve to whet the appetite of our readers for Dr. Smith's promised book.

Nothing unfriendly to Dr. Pentecost was intended in publishing the strictures of Rev. C. M. Wherry, D.D., on his public addresses about India (May, 1891, page 387). Dr. Wherry was for twenty years a missionary in India, and one of the founders of the theological seminary at Lodiana, and author of a noted work on Mohammedanism. Such an authority deserved to be heard on questions pertaining to the Orient.

A Hint to Contributors of Articles

The editor finds it absolutely necessary to reject or return many articles because they are not in shape to be used in these pages without toil in editing, to which the editor is not equal. A careless letter is sometimes written which cannot all be published, and is not in condition for the printer, and perhaps a report or newspaper article accompanies it, and the editor is told that he may *make such extracts as he chooses*. This is no way to insure insertion of matter. If a paper is worth anything for readers, it is worth being carefully written before it reaches this office, and should be ready to go into the printer's hands with as little change as possible. If writers will themselves kindly take pains to send us brief, pithy, well-written and legible manuscripts, they will seldom be disappointed by finding them returned as rejected MSS.

Madame Hyacinthe Loyson is now in this country on a mission for the Na-

tional Society for the Evangelization of France. She comes with the strong endorsement of a Committee, among whom we find such conspicuous names as those of Pastors Mettetal, Monod, Lalot, Gout, Duchemin, Prunier, Saillens, etc.; and such men as Reveillaud, Rougement, Courtial and Passy. Dr. McAll adds a warm personal letter of sympathy and commendation. We bespeak for her and her cause a cordial hearing. There is a wide and effectual door open in France; but there are many adversaries.

Mrs. E. L. Ryland Jacques, granddaughter of the late Dr. Ryland, of Northampton, afterward of Broadmead, Bristol, and President of the Baptist College, has some manuscript outlines of her famous grandsire's sermons. They are written with crow's quill on narrow slips of paper convenient for slipping over the leaf of his pocket Bible, and he being very near sighted could read them, though the writing is so fine as to be legible only because so exquisitely neat. Mrs. Jacques offers these for sale at $2 each, the proceeds to go to missions. There are only a few left, and if any of our readers desire such a curiosity, it would be well to write to her at once, at Merrickville, Ontario, Canada.

Mr. George Müller's Orphanages at Bristol.

With no little surprise do we find a public appeal from this distinguished advocate of faith work, stating that there are now a great number of vacancies for *girls* in the Bristol orphan houses, erected to receive 2050 orphans both whose parents are dead. Mr. Müller says:

"*I earnestly request* Christian friends kindly to assist me in filling up these vacancies, by *seeking out suitable* cases for admission into our institution, by letting the relatives or friends of orphan girls know that they can be received at the Ashley Down Orphan Houses, and by advising them to write to me for their admission.

"We receive both boys and girls from their earliest days, keep the boys until they are between fourteen and fifteen years of age, when they are apprenticed, and the girls till they are about seventeen years old, when both boys and girls are provided with an outfit, and with suitable situations also. Up to the time that our orphans are sent away from the institution, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and have a most comfortable and happy home.

"When I began the orphan work fifty-seven years ago, there was accommodation in this country for 3600 orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labors, such an impetus has been given to orphan work, that institutions have sprung up in various parts of Great Britain, by means of which more than 100,000 orphans can now be provided for; and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up.

"I repeat, therefore, that I shall consider it an *especial kindness* if Christian friends will take the trouble to *seek out* destitute orphans, and advise the relatives of such to apply to me for their admission, as we have good and abundant accommodation for them, and a large number of efficient helpers."

The editor regrets to add that in the fifty-third annual report of these institutions there appears a *deficit* of £3663, or about $18,000, nearly one half of which is salaries due to teachers, who voluntarily and nobly relinquish pay until relief comes. We cannot but believe the exigency is only one more trial of faith and incentive to prayer. For nearly sixty years the work of George Müller has stood before the world as an example and proof of mighty works still possible to believing souls. Surely some to whom God has given means will be glad to share in such a work by relieving the present pressure.

The Woman's Foreign Missionary Society of the Presbyterian Church has published in a revised form the "Historical Sketches of Presbyterian Missions," 1334 Chestnut Street, Philadelphia. We have often said that this

little compendium is one of the very best books on missions that has come under the editor's eyes; and will be found most helpful to all who study missions in the fields here treated—viz., Africa, China, India, Japan, Korea, Mexico, Guatemala, North American Indians, Chinese and Japanese in America, Persia, Siam and Laos, South America, and Syria. Each is treated by a specialist on the particular field.

While referring to recent books we call attention to four new issues of our enterprising friend, F. H. Revell, 30 East Union Square, New York: "Every-day Life in South India," $1; "Children of India," $1.40; "Gospel Ethnology; or, the Gospel for the Race," $1; "On the Congo," 50 cents. These are a very useful addition to that cheap and comprehensive missionary library which Mr. Revell seems determined to furnish to all willing readers at a merely nominal cost. We are also glad to see that the *African News* is published in volume form embracing the year just passed.

I am told that at Springfield and Jacksonville, Ill., about thirty miles apart, are to be found colonies of Portuguese, driven out from Madeira in 1849, and taking refuge in these cities. The streets are wholly given up to these settlers. They have at least four churches of their own. In the Sandwich Islands 12,000 are to be found, where amid a total population of perhaps 80,000, 20,000 are Chinese, and a few thousand more Japanese. To such an extent, not only in our own land, but throughout the world, the peoples are mixing.

Two deaths, such as not often are chronicled, have recently occurred—one that of Rev. John Van Nest Talmage, D.D., of Amoy, China, who died August 19th, and the other that of Rev. Henry Kendall, D.D., who died September 9th. Both were veterans, Dr. Talmage being seventy-three and Dr. Kendall seventy-seven, and both very remarkable men. We can in these pages, and at present writing, do no more than record this great loss to the Church, one in the foreign and the other in the home field, both leaders and generals. Dr. Kendall particularly has been known as one of the most remarkable organizers ever conducting the work of home missions. A more extended notice will, we hope, appear soon. A. T. P.

By some accident the following letter failed to appear earlier. We publish it now, with apology for delay.—A. T. P.

TREMONT TEMPLE, BOSTON, MASS.,
June 15, 1892.

Rev. A. T. Pierson, D.D.:

DEAR SIR: On page 464 of June number of the REVIEW, deaths in Africa are wrongly stated as being 60 per centum.

Careful statistics show the death-rate in the Congo missions up to April, 1890. Since that date the death-rate has been lower than the average, for owing to our better houses, improved transport service, our accumulated experience, etc., some of the old causes of sickness have been removed. These figures include all the societies then at work on the Congo—six in number. Percentage of deaths in the Baptist Missionary Society (English): Arrivals, 66; deaths, 25—percentage, say, 38. Percentage in all the missions: Total arrivals, 204; total deaths, 54—percentage, 26¼. The death-rate is higher in the English Baptist Society than the average rate, but the English Society began work in 1878, when the country had not been explored, and the missionaries of the English Baptist Society and ours of the American Baptist Missionary Union had the hard task and exposure of exploring for themselves the country now pierced by their chain of mission stations, which now stretches fully a thousand miles into the interior of Africa.

Six years of this preliminary work had been done, and the two missions named had already established themselves far beyond Stanley Pool, ere any of the other societies entered. Then came the first attempt made by Mr. Simpson, of New York, in 1884. Two years later Bishop William Taylor's mission was started, and the same year the Swedish Missionary Society (two members of which had already done good service in the A. B. M. U. mission) was organized (1886). Following those came the Congo Balolo Mission.

The old established missions had already bought a good deal of experience, and some lives were laid down in the learning of the lessons; those that followed had an easier task, and a lower death-rate in consequence.

Yours,

JOSEPH CLARK.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY THE EDITOR-IN-CHIEF.

South America.—Brazil.

This being the four hundredth anniversary of the discovery of America by Christopher Columbus, and South America having been the actual continent to whose shores he found his way, there is a special reason for giving this portion of the globe a conspicuous place in our thought; and there is a providential lesson of great significance which is suggested by the history of its discovery and settlement.

South America is a vast triangular peninsula; its extreme length, 4550 miles, and its greatest breadth, 3200 miles; of its area of 6,500,000 square English miles, three fourths lie between the tropics and the other fourth in the temperate zone.

This superficial area may be conveniently divided into *five* physical regions: the low country skirting the Pacific; the Orinoco basin, especially linked with Columbus; the Amazon basin; the great southern plain of the Plata and other rivers; and the country of Brazil. From the extreme south to the Isthmus of Panama runs the Andes range, with an average height of 11,000 to 12,000 feet, and a breadth of from 20 to 400 miles. The vast plains or steppes of the Orinoco basin are called llanos, intensely hot, and having little woodland; and the open steppes of the La Plata region are known as pampas, with a prodigious growth of grass and weeds, on which great herds feed.

The Andes have three transverse chains or branches nearly at right angles to the main range, and forming the natural boundaries of the three great river basins. The river system is among the wonders of the world. The Amazon alone pours a flood into the sea that exceeds the united discharge of the eight principal rivers of Asia, the Indus, Ganges, Yenesei, Oby, Lena, Amoor, Hoang ho, and Yang-tse. The Plata probably offers with its branches facilities for inland navigation exceeding that of the combined African rivers; and the Orinoco, though smaller than either of the others, has a length of 1800 miles, and with its branches supplies 8000 miles of navigable waters. The combined lengths of these three streams is 8200 miles; the total of their navigable waters nearly 80,000 miles, and the areas of their basins cover 3,700,000 square miles!

It is, however, still more remarkable that these rivers are so located as to furnish a natural highway everywhere to the heart of the continent. A resident at the eastern foot of the Andes may transport himself and his property in less than seven weeks 2000 miles to the Atlantic by floating with the current; and the eastern breeze which blows perennially up stream will convey him back almost without effort if he spreads sail; nor is the navigation interrupted by one cataract or even rapid from the Atlantic to Jaen. A glance at the map reveals that the great river system constitutes a natural roadway, with two main trunks, making it unnecessary for the poor people to build roads, and affording facility for an extensive inland communication and commerce, elsewhere unrivalled on the globe, save in the companion continent of North America. Is not this God's providential provision for the rapid occupation of South America with the Gospel and its institutions?

The population of South America furnishes a study for the ethnologist. As at the northern extremity of this new world we meet the Esquimaux, four and a half feet high, so at the southern cape we find the six-foot Patagonian. The tribes occupying territory north of Patagonia and east of the Andes, St. Vincent classifies as *American*, and the *Neptunian* on the west coast he identifies with the inhabitants of the Malay Peninsula and the Indian Archipelago. Humboldt thinks that from Cape Horn to Behring's Straits and the St. Lawrence basin we

have a people from a common stock, notwithstanding diverse tongues. Of the total population of the globe, South America has about thirty-five parts out of one hundred and fifty, or between one fourth and one fifth, about as large a proportion as Europe, but of course much less dense.

From these physical features, etc., we turn to consider the providential history of this great peninsula. Columbus, with three small vessels and 120 men sailed from Palos, August 3d, 1492. From the Canary Isles he entered upon a realm of oceanic mystery, borne on by the trade winds toward what he believed to be the coast of Asia. What trifling events are the hinges of destiny and history! Pinzon's counsel led the great Genoese to steer toward the southwest. Had Columbus kept to his original route, he would have met the warm Gulf Stream and have touched at Florida, and thence, perhaps, gone up to Cape Hatteras and Virginia; and as he represented a Roman Catholic power, the result would have been that the continent of North America would have fallen under the awful blight now resting on the twin continent of the south —a semi-pagan Romanism. A Roman Catholic Spanish population would have spread over this land of ours instead of a Protestant English people! And as Martin Alonzo Pinzon himself formed his opinion as to the direction of the land by observing a *flight of parroquets toward the southwest*, we may say that God used the trackless pathway of birds through the air to determine the equally trackless pathway of Columbus' ships through the sea, and to fix the distribution of this Western world between the Latin and Germanic races!

As it was, on October 12th, 1492, Columbus first touched at Guanahani, or Watling Island; and after about three months in Cuba, Hispaniola and other isles, he returned to Spain. He made three other voyages; on the second, coasting along the northwest shore of South America, and from the vast volume of the Orinoco at its estuary, inferring that nothing less than a continent could furnish such a stream. Dying, still in ignorance of the extent and importance of his discovery, the name "West Indies" crystallizes and fossilizes the impression that the countries he had made known to Europeans were a part of the outskirts of India.

Before leaving this wonderful history, we must place side by side with it the equally significant fact that John Cabot, to whom, with his sons, Sabastian and Santius, God gave the immediate succession in this career of discovery, was an Italian by birth. John Cabot was not only the contemporary of Columbus, but a Venetian merchant, but resided in England, and Sebastian was born in Bristol. The discoveries of the Genoese navigator fired a like zeal in young Sebastian; and as Henry VII. was ambitious to enter the field of maritime discovery, when the Cabots proposed to the king the project of shortening the route to India by a western course, the king fell in with their proposal, and on March 6th, 1496, the first patent was granted. From all we can gather, it appears that *before any other, the Cabots saw the mainland of America*, the term *Terra primum visa* being used to distinguish the continent. This was seen June 24th, 1497, and was probably Nova Scotia. A second patent, issued to John Cabot, February 3d, 1498, led to another voyage, but not until after the father's death. This issued in the discovery of 1800 miles of North American seacoast; and so—does anything merely *happen?*—a Venetian navigator, employed by the British Government, appropriated for Protestantism the vast territory of North America. Had the Cabots been in the employ of Ferdinand the whole of the Americas might have been to-day under the rule of a civilization little above barbarism, and a religion little above paganism!

Arnold Guyot, in his book on "The Earth and Man," treats the contour and relief of the continents of the earth, the shape of the dry land, etc., as a physical prophecy of a divine providential

purpose in the working out of human history and destiny.

Rev. G. W. Chamberlain, D.D., of Brazil, finely says that the physical geography of that great land forecasts the acts in the great drama of its future ; and shows that the land shall be (1) one and indivisible ; (2) a healthy habitation, and (3) a theatre for congregating the families of the earth. Dr. Chamberlain's words are so forceful that we embody their substance. The topography, hydrography, prefiguration of Brazil leave no chance for a division. You cannot divide the country—by eternal forecast it is to be one. A very slight depression of the earth's surface would have left the river systems, whose broad arms embrace Brazil, to have made it a vast island. He whose hands formed the dry land raised Brazil high toward heaven, so that even in the intertropical regions it is among the habitable parts of the earth. And as the contour and configuration of the old hemisphere forecast the separation and segregation of the family of man, the new hemisphere hints concentration and congregation. In the southern half of this new world, in the United States of Brazil, a theatre for history is prepared similar to that where the United States is working out its historic future. Vast area, healthfulness, individuality all point to a vast concourse of humanity and a vast development in the near future. In pursuance of the Divine plan, this great fertile territory was committed to the Portuguese in order that for a time it should lie jealously guarded and hermetically sealed even to all foreign commerce. And now, as the northern civilization begins to overflow and demand new outlets and a wider area, Brazil, reserved for such a time as this, throws open her doors and reaches out after the means for developing her territorial resources. And as Dr. Chamberlain adds, " should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth, the world will not have seen a fairer land. . . . And now that Brazil has entered into the sisterhood of republics, now that education has received a great stimulus, now that slavery has been abolished, and religious bigotry has given place to religious liberty, we are drawing nearer to the realization of the possibilities portrayed by the great naturalist."

We must content ourselves with this mere outline, not daring to touch upon the history of missions in South America, which must be reserved for separate treatment. We are content to suggest the philosophy of history found in the strange and marvellous facts here brought to notice.

The story of the mission to the Patagonians and Fuegians, as connected with the name of Captain Allen F. Gardiner, has few rivals even among the most pathetic tales of missionary heroism. Darwin recorded his verdict that in this extreme part of South America, man existed in a lower state of improvement than in any other part of the world. Yet just here Captain Gardiner went. Failure could not disappoint nor disaster dismay him. When the natives drove him from the shore, he said, "*the mission establishment must be for the present afloat.*" Accordingly two large decked boats were fitted out, and in December, 1850, they bore the mission party to Banner Cove. A year from that time the letter of Samuel Lafone brought the sad tidings of the death of these devoted men. Captain Gardiner's journal was found at Spaniard's Harbor. He appears to have died September 6th, of starvation ; but over his remains was the rude inscription, " Wait, my soul, upon God ; for all my expectation is from Him." What wonder that Mr. Despard published far and wide the resolve : WITH GOD'S HELP THE MISSION SHALL BE MAINTAINED ! And it was maintained, and even Darwin confessed its grand success.

VI.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Oberlin, O.

—The usual carefully prepared tables of statistics, which many readers of the MISSIONARY REVIEW have found so valuable, may be expected, though at the beginning of next year, instead of at the end of this.

—Of the 139 missionary societies represented at the General Conference of Protestant Foreign Missions in London, in 1888, while only 18 represented all other races, 121 represented the Anglo-Saxon race.

—Among the most significant signs of increased zeal for missions is to be set the fact that almost all the leading religious papers, and not a few of the great dailies, give regularly large space to news from the field. In some cases once a month whole pages are covered with letters from missionaries, or columns are filled with interesting bits of intelligence; in others something is sure to appear every week, and in a few cases the secretaries of the societies use the press to reach the Christian public.

—Rev. A. F. Schauffler, of the New York City Mission and Tract Society, has recently published a special report on the Jewish work, which for two years has been carried on in that city with such remarkable results by the converted Polish Jew, Mr. Hermann Warszawiak. He visits from house to house among his brethren, and holds frequent services, which are attended by 600 to 800. Some 16,000 copies of the New Testament have been distributed, mostly in Hebrew. It is estimated that 50,000 of the 200,000 Jews in New York have attended the services held in the DeWitt Memorial Church, Rivington Street. Mr. Schauffler says: "The largest male audiences that this city affords are now to be seen listening to him," and affirms that, "not for a thousand years has God shown such favor to one preaching to Jews;" and further, "that now it is the most important work for Jews in the whole world."

—Though indifference and guilty withholding are so common in the churches, yet many also are the examples of self-denying consecration. As Dr. A. J. Gordon suggests: "On the staff of the China Inland Mission there are 60 men and women who are working in the foreign field just as they would work in their churches at home, entirely supporting themselves. A Western farmer has recently sold his house and lands, and with his wife and children—all consecrated to the work—has gone to Africa to constitute a self-supporting missionary household. A lady of wealth, within the last month, sailed from New York, taking with her 8 other missionaries, she providing for the perpetual support of all the party. The widow of one of our honored missionaries is carrying on a work in Japan of the same kind, she providing for the entire support of herself and her co-laborers."

The same spirit is found in Britain. For James E. Mathieson, Esq., the former secretary of the Mildmay Mission, has renounced his banking business entirely to engage in religious work. Lord Radstock and his family spend their lives as evangelists in the slums. A wholesale butcher, one of the Tabernacle congregation, went to his business at half-past five in the morning, that he might come to the Tabernacle at half-past nine to see that the visitors to the pastor's conference were properly housed and taken care of. Another man, worth $500,000, adjusts all his business so as to act as usher at the Tabernacle door. Such consecration to God's work is not very rare in Britain. Also, when the Mongolian heart is touched by the Spirit of God, the same divine longing to minister begins to stir within. For Mr. Lum Foon, a member of the Chi-

nese Mission church, of San Francisco, has lately given up a prosperous business and gone to China as a self-supporting missionary. He has bought land and erected a fine chapel and school at his own expense.

—There are 12 memorial kindergartens at work in San Francisco, and 6 of them were started by Mrs. Leland Stanford. To put them on a permanent basis, she has now set aside $100,000 as an endowment fund. She had given $60,000 for these schools previously. The one opened in 1884 by Mrs. Stanford was the first memorial kindergarten in the world, it is said.

—A Grand Army mission is conducted by Colonel H. H. Hadley, under the pension agency on Canal Street, New York City, where pensioners' checks are cashed and remittances made to friends without cost. Free breakfasts, lunch and coffee are furnished to the pensioners, 10,000 of whom come to the agency every three months to receive their checks. A Gospel meeting is held every evening. Major-General O. O. Howard, General Wager Swayne, and other men of note serve on the committee of management.

—The Cross Bearers' Missionary Reading Circle is well worthy of notice by all who would inform themselves concerning the growth of the kingdom. The idea of the organization is for each member to read a certain amount on missionary or kindred subjects each day as designated, to pass a yearly examination, and to receive a certificate of graduation. Such books will be read as these : biographies of missionaries ; books describing the countries, customs, and peoples ; works treating of God's purpose and the adaptability of the heathen to that purpose ; and a periodical giving the latest missionary information. Further particulars may be had by addressing Rev. Z. M. Williams, Secretary, St. Joseph, Mo.

—In 1850 there were 38,183 church edifices in the United States, while in 1890 there were 142,256, an increase of 272 per cent. The total value of church property in 1850 was $87,446,371, and in 1890, $631,221,303, an increase of 621 per cent. The five leading denominations had communicants as follows, viz.: The Methodists, 4,255,377 ; Catholics, 6,250,045 ; Presbyterian, 1,278,815 ; Lutheran, 1,199,514 ; Congregational, 512,771. The increase in the value of Catholic church property since 1850 has been 1178 per cent, and that of the Lutheran, 1098 per cent.

—A recent census bulletin states that of the 7,470,000 colored persons in the United States, 2,371,100 are church-members. More than one half of them are Baptists — 1,230,516. Different branches of the Methodists claim 722,-964. There are 110,000 Roman Catholics, and the rest are divided among several sects.

—The International Missionary Alliance publishes the names of upward of 90 men and women who have gone to the foreign field under its auspices, and are found laboring in Africa, Turkey, India, China, Japan, the West Indies, Alaska, etc.

—The Reformed Presbyterian Church (Covenanter) numbers only about 10,000, but sustains missions in Syria and Asia Minor, as well as among the freedmen, Indians and Chinese in the United States. The contributions for foreign missions from all sources in 1891, not including a bequest of $8500, were $19,-614, or an average of $1.74 per member.

—The Evangelical Association has a mission in Japan which was established in 1875, and now contains 18 itinerant and 5 local preachers, and a number of Bible women and other native helpers. The number of communicants is 488. There are 6 church edifices, 2 parsonages, and 6 mission homes. At Tokio is a prosperous theological seminary.

—The experience is not uncommon with secretaries of the societies, but is it not strange that even in a church so

substantial as the (Dutch) Reformed, so inspiring an announcement as the following should need to be introduced by a phrase so lugubrious: "If we can get money to send them, 5 missionaries expect to sail per steamer *China* from San Francisco September 27th; the Rev. and Mrs. Harris, Miss Brokaw, and Miss Couch go to Japan, and Miss Morrison to China"?

—The United Brethren have a mission in West Africa known as the Sherbro-Mendi, whose beginning dates from 1855. Upon it $225,000 have been expended, and $8725 last year. The missionaries visit some 350 villages and towns, and upward of 7000 natives have been gathered into the churches. A theological training school is doing good work.

EUROPE.

Great Britain.—The twenty-seventh anniversary of the Salvation Army was held in Exeter Hall, London, July 25th. General Booth stated that they had nearly 11,000 officers, 6000 abroad and 5000 at home; that since August last there had been an increase of nearly 1000 societies; that they had 32 weekly papers and 6 monthly magazines with a circulation of over 47,000,000; the number of languages in which there was preaching done by the officers was 24.

—Only recently John Horniman, of Croydon, made the munificent gift of a convalescent home to Worthing, Sussex, England, for the public benefit; and now the same generous donor has put $100,000 in the hands of trustees, who are arranging for the building and opening of a Friends' Missionary Training Home, more particularly for the foreign missionary students and prospective workers abroad.

—Sir J. H. Kennaway, M.P., President of the Church Missionary Society, said at the annual meeting: "Our ordinary income this year is £23,400 in excess of the year 1887, when I first took office. In that year 82 candidates offered for service, as against 179 now. Thirty-four were accepted then, 118 now."

—The Universities' Mission includes 21 English clergy, 3 African clergy, 27 laymen, 23 women, and 84 native teachers and readers. There are 1300 adult baptized catechumens, 1071 communicants, and 3000 day scholars.

—The Church of Scotland is represented in the foreign field by 77 European missionaries, women included, and 314 native helpers. In 1891 the baptisms numbered 1129, more than double those of the year before, and the total income was £46,124 ($230,620), the largest sum ever reported.

—This is the jubilee year of the Free Church, and in an appeal for special thankofferings these statements are made: "Our Church has never had such a year of ingathering in our foreign mission work. We have seen the fields ripening to the harvest for many a year, but in this year we have been bringing in the sheaves. In Central Africa, in South Africa, and in the New Hebrides our mission work has been blessed and owned of God as it never was before; while in India we have been able to count our converts by the hundreds, when formerly we rejoiced in the tens. This is surely a cause for devout thankfulness. Nor are we alone in this harvesting. God is blessing the mission work of the whole Christian Church in India as it never was blessed before. The past year has been one of almost universal rejoicing in the mission field."

The Continent.—Besides their 12 stations in the Moskito Indian Territory, Central America, the Moravians have 14 stations among the Esquimaux of Greenland, Labrador, and Alaska, 6 among the North American Indians in Canada and the States, 50 among the colored population of 9 West Indian Islands, 26 among the negroes of British and Dutch Guiana, 24 among the Hottentots and Kaffirs of South Africa,

3 among the Aborigines of Australia, and 3 among the Tibetans of the Himalayas. They have a hospital for lepers close to Jerusalem, and their latest enterprise is a mission to the north of Lake Nyassa. At these 139 stations they have 31,380 communicants and a total membership of 90,544. Their home churches in Germany, the United States, and Great Britain number about 21,000 communicants and 30,000 members, including children.

ASIA.

Turkey.—No friend of missions can read without deep solicitude of the frequent attempts made of late by Turkish officials to cripple and fetter the work of the Gospel. And so it was pleasant to read that the Secretary of State, on the receipt of a telegram from the United States Chargé d'Affaires at Constantinople, stating that the house of Dr. Bartlett, an American missionary in Konich, Asia Minor, had been burned, and that the lives of the missionaries were in danger, cabled instructions to the legation to demand of Turkey effective protection, indemnity, punishment of the guilty parties, and reprimand of the authorities found remiss, and also that the cruisers *Newark* and *Bennington*, now on the way to Genoa, would be ordered to the vicinity of the outrage to support this demand.

—A native Albanian, Rev. G. D. Kyrias, the first man who ever proclaimed the Gospel in the Albanian language, is preaching to his people in Kortcha, Turkey.

—The Syrian mission of the American Presbyterian Church has a force of 16 men and 24 women ; and of natives, 4 ordained pastors, 41 preachers or evangelists, 172 teachers, male and female, 5 other helpers—a total of 222. Regular services are held in 88 localities. In the 89 Sunday-schools are 5433 children, while 192 young women are in training for teachers. From the mission press 65,300 volumes issued in 1891.

India.—In this country the city problem is urgent and alarming, but in India the perplexing question relates rather to the agricultural districts, with their 90 or even 95 per cent of the population. The masses are found not crowded into cities, and not scattered upon farms, but collected in almost countless villages.

—An idea of the vast numbers inhabiting the whole of this huge peninsula may be gained by considering the fact that in Bengal alone the census staff employed exceeded 309,000, and the population of this single province is 9,000,000 in excess of those inhabiting the United States at the last census, for an area of less than one twenty-third that of the United States !

—The widows of India number four times as many as the entire population of London.

—In the single province of Behar there are 30,000,000 of people untouched by missionary effort, and if 40,000 missionaries were to be sent to India there would still be only one to every 50,000.

—An American missionary, speaking of the unsanitary conditions in which the people dwell, resulting from bad water, foul air, filthy food, ignorant quacks, etc., does not wonder that "there are 500,000 lepers, that cholera carries off 417,000 in a single year, that in the same time 125,453 die of small-pox and 3,486,448 of fever," but thinks the marvel is that all are not smitten by deadly pestilence. The British Government is doing its best to mend matters by a vast system of hospitals, dispensaries (1641), medical schools (18), etc. There are 25 lunatic asylums, and 23 for lepers. Vaccination is compulsory, much to the horror of all devotees of caste, and last year 5,709,462 children were vaccinated.

—The need of female education in India is shown by the fact that while there are about 18,000,000 girls of a school-going age, a recent return made by the Government shows that not more than 294,457 are attending school. From this it will be seen that there is

only one in every 61 receiving education of any kind. The rest are simply left to grow up in ignorance, heathenism, and superstition.

—In the Marathi mission of the American Board, retrenchment in some form became necessary last year, and the native preachers and teachers gave up two months' salary, leaving their work through the week for that time and taking whatever employment they could find to keep out of debt. Some of them went into the harvest fields as laborers, in order to supply their necessities.

—In the Sialkot district (Punjab) between 1881–91 the number of Christians rose from 412 to 9711, and mostly by baptisms. The Scottish and American Presbyterians occupy this field.

—A. L. O. E., the well-known writer, is a missionary in India, doing Zenana mission work. Although more than threescore years and ten, she goes out daily to teach India's degraded and poverty-stricken women.

—Two Brahmans, father and son, were recently received into the Baptist Church at Rangoon by Rev. F. T. Whitman, who writes that Rangoon is a most favorable place for work among the caste people of India. There are thousands of them there, and the power of their caste is greatly weakened. Four have been received into the English Church by Mr. Whitman.

China.—The Rev. H. C. Knox says that Chinese converts are governed by the law of self-sacrifice. In illustration he refers to a native bookseller, who had been taken up and beaten for reading Christian books, and who, when he heard that the Rev. H. S. Phillips was alone and in danger, walked forty miles in order to stand by him. He had heard this bookseller, after a weary day's labor, pleading with souls for hours until near morning.

—Of the 1300 missionaries in China (of whom some 575 are ordained) 58 are Germans, who also have about 1000 of the 17,000 in the schools, and 2500 of the 40,000 communicants.

—The Basle mission at the end of the first decade had 1 station and 2 missionaries ; at the end of the second, 4 stations and 5 missionaries ; ten years later, 5 stations and 14 missionaries ; and fifteen years later still, 13 stations and 5 out-stations, 37 missionaries and 90 native helpers. In twenty years the Christians have increased from 668 to 3600.

Japan.—Reports from Japan indicate that about 400 people are baptized in the Protestant churches every month.

—The Council of Missions of the Church of Christ in Japan, composed of missionaries representing 6 Presbyterian and Reformed churches—the Reformed (Dutch), German Reformed, Presbyterian, Presbyterian South, United Presbyterian, and Cumberland Presbyterian, and the Woman's Union Missionary Society—in its fifteenth annual report gives statistics which show 54 missionaries, 49 wives, and 51 other women, a total of 154, and 10,961 church-members. There are 70 theological students in the 5 schools for boys and young men, and of the 120 pupils in the Meiji Gakuin 87 are Christians. There are also 26 schools for girls, young women, and children, with 1774 pupils, of whom 315 are Christians.

—According to the statistics in the annual report of the Japanese mission (American Board), there are 109 Congregational churches in Japan, with a total membership of 10,760. The number of additions by confession last year was 1096, an increase of 56 over the preceding year. There are 129 preachers and 22 Bible women. The contributions for church purposes were $25,706, a gain of nearly $5000 over the year before.

—In Korea, the "Hermit Kingdom," which is one of the newest of fields, with its 80,000 square miles and 13,000,-

000 of population, 8 societies are at work —the Methodist Episcopal, the Presbyterian North, and South, and of Australia, S. P. G., and 2 Canadian societies —in all with 59 missionaries, of whom 22 are ordained, 17 are wives, 11 unmarried women, and 5 are physicians.

AFRICA.

—In the mission churches established along the Congo by English and American missionaries there are already 1500 communicants.

—Rev. Taylor Smith, of the Church Missionary Society and canon missioner of the diocese of Sierra Leone, in describing the changes wrought within seventy-five years, says : " There has risen a flourishing, self-supporting church—a church, moreover, which maintains its own missionary society. We have full churches. It is no uncommon thing to see from 1000 to 1400 people—English-speaking Africans—in the cathedral at Sierra Leone, and in another church at Freetown, in which place there are 4 churches. In another I have counted 1000 worshippers on a week-day morning ; and in holy week last year there were over 1000 worshippers (every one African) at seven o'clock in the morning."

British Foreign Missions. By Rev. James Johnston, Bolton, England.

English Moravian Synod.—At the annual synod in August last at Fairfield the Rev. W. Taylor, bishop of the church and president, stated that as the London congregation, the oldest in the British Isles, was about to celebrate the third jubilee of the settlement as a congregation, the present synod might be considered to have a jubilee character. They had reason to praise God for His goodness to them, especially in view of the fact that they had enjoyed the blessing of spiritual life and union, and that none of their congregations had severed their connection with the *Unitas Fratrum*—the church of their spiritual forefathers. The century and a half was represented by five generations, and during that time forty-one congregations had been established in England, of which twenty-one—including the chief town congregations and the settlements—were begun before 1770.

Association for Promoting Female Education in India. — This society, which is wholly sustained by ladies, was started in 1866 in connection with the Society for the Propagation of the Gospel, and seeks to provide teachers for the instruction of native women and children, as well as to assist female mission schools by providing suitable clothing and a maintenance for boarders. Funds are raised by establishing branch associations throughout the country and by sales of ladies' work. The first teacher was sent out to Madagascar in 1867, which is now the centre of a large and important work. Zenana missions have also been opened all over India, and schools in South Africa, Japan, and China. Lack of funds has prevented special medical work being attempted, but the teacher who has been stationed in Madagascar for twenty-three years spent her last holiday of a year training in a hospital, with the result that many of the natives for miles round the station come to her for advice and remedies.

Society for the Propagation of the Gospel.—There are now on the society's list 672 ordained missionaries, including 6 bishops ; in Asia, 225 ; in Africa, 153 ; in Australia and the Pacific, 16 ; in North America, 211 ; in the West Indies, 36 ; and 31 in Europe. Of these 127 are natives laboring in Asia and 35 in Africa. The various missions have about 2300 lay teachers, 2600 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The funds intrusted to its stewardship for the maintenance of this vast work amounted in the year 1891 to £116,520.

Niger Bishopric.—It is announced from reliable quarters that the Rev.

Joseph Sidney Hill is the bishop designate of the Niger to succeed the late Bishop Crowther. Mr. Hill was trained at the Church Missionary College, Islington, and served as a missionary at Lagos from 1876 to 1878; was stationed at Wairoa, New Zealand, from 1878 to 1883; acted as prison chaplain at Auckland from 1883 to 1890, and for the last two years has been engaged at home on the staff of the Church Parochial Mission. Mr. Hill had previously been enrolled by the society for work on the Niger, and will now at the archbishop's request proceed immediately to the Niger as his commissary to make inquiry, to the fullest extent, as to the attitude of the native pastors, and on the basis of his report an arrangement will be made which will satisfy, it is hoped, the aspirations of the native church. To the difficulties which so long beset the Niger Mission the archbishop has given great attention, and it is believed that he will be able to effect a solution.

Sierra Leone.—According to custom, the bishop (Dr. Ingham) has arrived in England for his six months' furlough, and is seeking opportunities to plead for the pressing needs of the Diocesan Fund. The ordinary departments of church organization are actively at work, and lately a technical school has been established with a view of benefiting the natives of West Africa. The task is admittedly a hard one, but a good beginning has been made. Recently the bishop's wife has founded a cottage hospital, and these two efforts will tax his resources for some time to come. If the bishop carries success in the former department of service he will have done something toward solving one of the trying problems of African missionary work.

South African Wesleyan Methodist Church.—Formally organized on its separation from the British missionary society ten years ago, it has today 493 churches, an increase of 60 per cent on the ten years; 274 ministers and evangelists, increase, 55 per cent; 2057 local preachers, increase, 57 per cent; 33,523 church-members, increase, 61½ per cent; on trial, 12,231, increase, 36½ per cent; 337 day schools, increase, 29 per cent; 20,845 day scholars, increase, 42½ per cent; 380 Sunday-schools, increase, 50 per cent; 24,959 Sunday scholars, increase, 42 per cent. The adherents number 135,000, and the missionary income has grown from £1500 to between £5000 to £6000.

At the English Wesleyan Conference last July it was resolved that one of the secretaries should visit and spend several months in India during the ensuing autumn and winter, when the Decennial General Conference of Indian missionaries of all Protestant Churches will be held, and also the triennial meeting of the society's missionaries. The financial statement showed that the total income was £125,129, and the excess of expenditure over income, £4068. To the foreign stations the principal payments for the past year were: Europe, £26,848; Ceylon and Continental India, £34,005; China, £6320; South Africa, £15,681; Western Africa, £6529; and West Indies, £7462.

Uganda.—The latest letters from Uganda, of date January 31st, come from the Rev. G. K. Baskerville, an intrepid young missionary who went out to Africa in 1890. He was in the capital of Uganda all through the recent fighting, and his communications give the first detailed accounts of the unhappy feuds. It seems that Mwanga has escaped from the Catholic party and attached himself to the Protestants. Although the fighting has ceased, private sources of information state that there is much anxiety in official circles as to the events of the next four months. Bishop Tucker, who had been in the neighborhood of Chagga, has now set out for Uganda in order that he may advise the missionaries and share with them the difficulties of the situation. Very strongly does the bishop deny the charges of the German press, which ac-

cuses British missionaries in Kilima Njaro of selling rifles and ammunition to the Moshi. The bishop declares that no arms have been sent either to the mission or to the Moshi from the British sphere, whereas the sale of ammunition in German territory, notwithstanding the Government monopoly, is practically unlimited.

Nyassaland.—Commissioner Johnston's dispatches touching the suppression of slave-raiding in that region relate the circumstances attending the death of Captain Maguire, who was in command of the Indian contingent of the British Central African police force, and was shot after leading a gallant attack on a number of slave dhows, and of Dr. Boyce and Mr. MacEwan, the engineer, while negotiating with the enemy for the recovery of Captain Maguire's body. On April 8th Mr. Johnston reported that things were very satisfactory on Lake Nyassa, and asks that the German and Portuguese Governments be requested to take such steps as to prevent the slave-hunters from obtaining supplies of ammunition from German or Portuguese sources; and such steps have been promptly taken.

An African Council.—In British official quarters there are rumors of the establishment of an African Council on lines somewhat similar to that of the existing Indian Council. In recent years African affairs have assumed growing importance, requiring the English Government to devote more attention to questions respecting the "Dark Continent." So enormously have questions of civilization and rule come to the front, it is felt that the time has arrived when the whole question of England's relations with the native races and vast areas, especially those under her own influence, demands reconsideration. It is well known that hitherto British policy in Africa has been dictated by the exigencies of the moment and the supposed special requirements of each sphere; and as a necessary result there has been neither uniformity in practice nor in principle.

London Missionary Society.—At the request of the directors the Rev. R. Wardlaw Thompson, foreign secretary, will shortly sail for Capetown to visit the South African churches and stations in the capacity of special commissioner. Fresh offers of service for foreign work continue to be made by English Congregational ministers. Among the latest names are those of Horace H. Theobald, of Kirkham, Lancashire, and W. Thomas, of Waterhead, Oldham. Both ministers have relinquished successful pastorates. The Rev. G. W. Watson, of Wollerton, Salop, who has completed a ten years' ministry, has been accepted by the directors, and will proceed to his appointment as a teacher in the High School at Madras.

Bishop John Selwyn's See of Melanesia, which he has vacated through ill-health after fifteen years' service, has been offered to the Rev. Alfred Penny, vicar of Tunstall, Staffordshire. —Bishop Smythies of the Universities Mission is regaining strength by his furlough to England, and has recently occupied one of the cathedral pulpits.

Monthly Bulletin.

—The Divinity School of Yale University has set on foot a scheme to establish a library of modern missions, to embrace history, biography, annual reports and periodicals, as well as books prepared by missionaries for the use of the natives. Professor Day has this important matter in hand.

—The *Missionary Herald* calls on the children to supply another and much-needed *Morning Star* for work in the Pacific Ocean, to be called the *Hiram Bingham*, after the missionary who is said to be the first man to reduce to writing a language before unknown, and then to translate into it the entire Bible. The call is for $5000.

—The punishment of iniquity at home is helpful to the Gospel in heathen lands. So it is fitting to note that the last of the ballot box stuffers in Jersey City have been sentenced. Originally there were sixty-seven persons indicted for this crime. All but seven have been tried. Two of these are dead, one is in the insane asylum, one fled to foreign parts, and three the district attorney did not think should be tried.

—Max Limon, until lately a rich banker of Kiev, Russia, recently exiled by the Czar's edict against Hebrews, is working in the stock-room of a Chicago clothing house for a weekly salary of $7. At one time his fortune amounted to almost $500,000.

—Mr. Joseph Arbely, a native of Syria, and a graduate of the Syrian Protestant College at Beirut, has started in New York City a weekly paper in the Arabic language for the thousands of Arabic-speaking people now in the United States. The title of the paper is the *Kankob America* (or *Star of America*).

—Mr. Mellin, a Portuguese lay missionary at Madeira, was arrested and tried for expounding the Scriptures and singing a hymn at a Protestant funeral in the Portuguese cemetery on All Souls' Day, when it was crowded with Roman Catholics. A clever lawyer succeeded in obtaining his acquittal on the ground that the service was not an act of public worship, inasmuch as Mr. Mellin was not an ordained pastor. Twelve years' banishment from the islands would have been the punishment.

Palestine.—The number of blind persons in the East is large. There are mission schools for them at Beirut, Damascus and Tyre. Blind Scripture-readers have the *entrée* of Moslem homes, a privilege which blindness confers.

—The *Presbyterian* reports that Jerusalem has 135 places where liquor is sold, and the license fees, which last year amounted to $2,292, are sent to Constantinople.

India.—It is Dr. Pentecost who declares : " You can pick out the children of the Christian native from those of the heathen while they are playing together in the same village street. The Christian children are better clothed, better fed, brighter in face, and cheerier in manner than those of the heathen."

—Ah, the curse of caste ! A missionary at Lodiana was preaching to a quiet audience of Hindus, when a fakir came upon the scene, and became noisy and abusive. Standing close to the missionary and gesticulating, by an accident he happened to touch the missionary, when he suddenly stopped, spat on the ground, and with a look of the utmost disgust, as if he had touched some loathsome thing, stooped down and rubbed his finger in the dust. Then turning to the crowd he said, " These people eat pigs and cows, and they are not fit to preach." Then he walked away, most of the audience following, with exclamations of horror at such depravity.

—Whose heart is not touched by the story of the blind man who walked all the way from Lhassa, at least 1000 miles, in the hope that Dr. Marx could remove the cataract and give him sight ! When he arrived within a day or two of Leh, he heard that the medical missionary was dead. Sorrowfully he turned and travelled home again, all those thousand miles, over mountain passes and plateaux, averaging 15,000 feet above the sea.

—Mr. Dadabhai Naoroji, lately elected to a seat in Parliament, is a native Indian, and was born in Bombay, the son of a Parsee priest, and was educated at the Elphinstone Institution, later becoming a professor of mathematics and natural philosophy. He went to England in 1855, and since was for years prime minister in the native State of Baroda.

—The Gaekwar of Baroda, now travelling in Europe, before leaving his own dominions, gave orders to his dewan to

open ten boarding-schools for the sons of low-caste people in his territory.

—The Methodist Episcopal Church is reported as preaching and teaching the Gospel in India and other parts of Asia in *thirteen* different languages, and as having 29,000 native pupils in India. It has also established missionary publishing houses, and from its own presses is sending out missionary pamphlets and periodicals in *nine* different languages.

—There are 330 Bible women taking the Scriptures into the Zenanas of India.

—At a public meeting in Edinburgh in connection with the Zenana Mission, it was stated by Miss Hogg, of Old Calabar, that one of the difficulties in her mission was the love of dress on the part of the converts, and their insubordination to their Christian husbands. The women wanted silks, satins, and velvets, and instead of doing as they were bid, as they formerly had to do in the harems, they now had their say in everything.

China.—At a banquet recently given by Li Hung Chang, at which many foreigners were present, the statesman's son, speaking in English for his father, praised Western civilization, and especially Western medical science, stating that a foreign physician had recently saved his life.

—The Norwegian Evangelical Lutheran China Mission Society was organized June 11th, 1890, and already has twelve missionaries in China. It works in association with the China Inland Mission. Its headquarters are at Hankow, on the Yangtse River.

—Rev. David Hill, missionary in China, though born to wealth, has cheerfully supported himself for twenty-eight years. His brother, a magistrate in York, has contributed nobly to the work, and now his son has gone to labor in the same field.

—The report of the Williams Hospital, at Pang-Chuang, for 1890, states that its work extends nearly seventy miles northward into the province of Chihli, and nearly as far west, and the patients who are treated in the hospital have come from no less than 1031 villages. During the past year 5116 persons have been treated, and during ten years no less than 38,306.

—Dr. Hunter Corbett writes from Chufoo, China, that ten men of fine education and much promise will soon have completed the course of study in the normal school. They will go out, two by two, to preach at markets and from village to village, on salaries of about $50 per year each. Thousands hear the Gospel at the markets and inns and by the wayside. Sometimes as many as five or six men preach at the same large market.

—The Rev. Dr. Mackay writes from Formosa of a wholesale turning from idolatry. By unanimous vote the people of Ka-le-oan handed over a heathen temple for Christian service, and nearly 500 cleared their houses of idols, and a great bonfire was made of the rejected gods.

—Dr. Griffith John writes from Hankow, China, to the *Christian World*, giving the welcome news that Chan Han, the leader of the recent anti-foreign and anti-Christian movement in Hunan, has been deposed from his government position by an imperial edict, cashiered, sent to his home and placed under the surveillance of local officials.

Japan.—The chapel of the Doshisha College of the American Board's Kyoto Mission is filled every Sunday morning by from 500 to 700 young men and women, students in the college and girls' schools. This college graduated this year 83 students, the largest number on record.

—Rev. C. S. Eby, a Canadian Methodist missionary, recently gave an exhibition of stereopticon views at the palace in Tokyo, and received in acknowledgment therefor a choice silver cup from His Majesty the Emperor.

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